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REFERENCES

FOR

LITERARY WORKERS

REFERENCES FOR LIBRARY WORKERS

with
Introductions to Topics
and
Questions for Debate

By

Henry Matson

Chicago
A.C. McClurg and Company
1892

PREFACE.

THE aim of this book is to combine, in respect to its subjects, the practical use of their bibliography with their brief elucidation. Both are of real if not of equal importance, and together give the work a twofold value.

The subjects are in their range various and comprehensive, in their character representative and select; and an attempt has been made, by their arrangement under general divisions, to give the work as a whole a certain order and unity.

It is thus made more than a mere book of reference, and may be considered as a collection of brief essays on related and representative topics, supplemented by numerous references to fuller sources of information. On the other hand, as a book of reference the introductions may serve as a guide to a clearer understanding of the various and often conflicting and confusing views represented in the references.

The references have been carefully selected, and, though not exhaustive, are full, and will be found sufficient for most practical purposes. The books and articles referred to have, with few exceptions, been looked over. Indeed, in the gathering of the references, as well as in the writing of the introductions, each subject has been made a careful study. Hence the lists of references are topical, on all kinds of subjects, and to all kinds of books.

The introductions are meant, in a general way, to be made somewhat correspondent to the references, in giving, not always the individual opinions of the writer, but various and often opposite views of the subject. The aim has been to unite comprehensiveness of statement with conciseness of expression.

In form the work is especially adapted to the common and useful exercise of debating; yet its contents will be found as useful for many other kinds of literary work, as the essay, the oration, or the lecture. Hence, while intended for debaters, for students in the preparation of their various literary exercises, and for teachers, it will be found useful by all who, for any reason, wish to pursue the study of any of the subjects it comprises. Thus its use is, in fact, commensurate with the interest and utility of its subjects.

Much time, care, and thought have been given to the preparation of the work, with the hope that it may prove useful to many. For the encouragement and helpful suggestions afforded by friends, the author desires to make grateful acknowledgment.

H. M.

August, 1892

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INTRODUCTION.

The Debate. — The Essay, Oration, and Lecture.

THE debate is a contention by argument, between two or more, on a question of fact or principle respecting which there may be affirmation and denial.

The occasions for debate are found in the inevitable conflict of truth and error, in the multiformity of truth itself, in the diversity and limitations of human minds and in their consequent partial and contrary views, in the endless antagonisms of life, and in efforts for the advancement of progress.

The debate has two sides, which are not only opposite, but contradictory; hence the end sought is victory. But the victory is the triumph, in one way or the other, of that for which the contention is made; hence, while victory is the immediate spur to the utmost effort, it is with the subject itself that the mind must be filled. Its nature and importance must be clearly and fully shown, and its advocate must aim to impress upon the minds of the judges his own views and feelings.

The proper weapons of the debate are arguments or reasons, and it is the weight of these which should win the decision. Each disputant should, to the utmost of his ability, make the most that can be made of his own side. But in order to this there is necessary the most careful and thorough preparation. The subject must be sounded to its depths, and comprehended in its largest scope. One must study not only his own, but the other side, and must get of both sides his opponent's point of view. This will save from the one-sided and partial view,

and from the dogmatic and narrow spirit which the debate is but too likely to foster. It will also tend to beget a spirit of fairness which may add to the weight of one's own arguments. Yet debaters are necessarily one-sided. This fact, while it limits their view, makes it more positive; and in positiveness there is a real gain and satisfaction, even though there be a loss of breadth.

The *preparation* consists in reading and thought, reading in order to thought. Reading is the means of which thought is the end. The thoughts of others gained by reading excite and direct one's own thoughts, and give them definiteness and coherence. However original, one must in some degree be indebted to others for thought. But even if not strictly original, one may, by thinking them over for himself, make the thoughts of others his own. For thought there must be time. The best thought waits for a mind at leisure, and given up to it. For a firm grasp of the subject, there must at least be, if not time, concentration of mind.

If the preparation is for the development, the debate itself is for the clear and forcible expression, of thought. One should come to the debate with a mind full to overflowing of his subject, which would give assurance and readiness; and with these there should be self-command and tact. Mastery of one's subject and self-mastery are two important requisites for success in debating, as well as in other things.

The debate is a battle; and the combatants must be alert, prompt to meet any surprise or to match any argument. Hence there should be a reserve force, which may be drawn upon as occasion may require. A consciousness of this will give self-possession and coolness, which are necessary that one may understand and adapt himself to the situation. A debate is a contest between minds, in which the chances favor those that are either the strongest or the most active. There is, indeed, an art in debating which may be learned, and skill in this may win success.

But mere victory is barren. The debate has ends higher and more substantial, which all may share, so that even defeat may have its sure and abiding compensations. It is an important means of education, and one is educated by it according to his use of it. It promotes concentration and activity of mind, power of thought, readiness of expression, and a directness of aim in order to effect a definite and immediate result. There are thus the mental discipline and development which come from study and from collision with other minds. Its immediate practical issue furnishes the mind a powerful motive to put forth its utmost effort, and thus makes it efficient in its development. The debate increases positiveness and intensity of mind; and these must be restrained by self-control, and by the sense of justice which shall lead one to render to all thought its due.

One of the most important ends of the debate is the gaining of knowledge. The use to be made of the knowledge thus gained requires that it should be definite, and that the mind should have a firm grasp of it. Moreover, the mind is quickened to an unusual intensity in searching out and laying hold of all knowledge needed for the gaining of its purpose. But discussion is also an important means of advancing all kinds of knowledge. It is its sure and searching test, which tries knowledge to the utmost, and which establishes it on a lasting foundation. Debate calls in question and leads to proof. The doubt is in the interest of reason; the offered proof must stand the test of reason. Hence the justification of the debate is in its accordance with reason. Its function is to bring all things to the test of reason, and thus to develop and establish it.

Viewed in this light, the debate is not a mere personal encounter, but a conflict of principles. As such it is provisional, tending to a higher unity. For as sure as there is truth, there is unity; and this, by eliminating antagonisms, the debate promotes. It suppresses and overcomes antagonisms by testing their strength in conflict.

This, then, is the highest end of the debate, the triumph of truth together with its development and progress. This most important of all ends gives it dignity and the highest utility. Disputatiousness and wrangling, with a low and selfish aim, fall far below the dignity of calm and fair debate. In any profitable and fruitful discussion there must be on both sides a manifest love and conscientious regard for the truth, which shall not only keep it inviolate, but shall magnify its importance. And to this most desirable end both sides may alike contribute, for there should be nothing on either side which would require untruthfulness. Seldom, if ever, is all the truth on one side. It is this presumption that makes the debate legitimate, and gives both sides an equal right to be heard. All intelligent and unprejudiced minds concede some degree of truth to tenets differing from their own. The debate, then, may be made an honest search after the truth by a comparison of complementary truths, and by the sifting of error from truth.

This end of the debate will show what should be its subjects. Its subjects may be selected at will from the whole range of human knowledge. These subjects should be varied, but not miscellaneous. They should be chosen, not by chance or caprice, but in accordance with a plan and with a distinct purpose. The subjects of debate may have a scope as large as the subjects of study. The debate, like general reading, may be made supplementary to a course of study, becoming thus an important auxiliary to a system of mental training.

The essay and the oration may have an element of discussion, for all reasoning is of this character. The essay should be a looking on all sides of a subject, with at least a tendency to a definite conclusion. It constitutes a literary form, which may comprise every variety of subject. Properly it is topical, or the treating of a particular subject. By its union of comprehension and brevity it is especially suited to the spirit of the present age.

The oration is another variety of literary form, and should be kept distinct from the essay. An essay read or even

spoken to an audience is not thereby made an oration. The essay is written for the reader, the oration especially for the hearer. Hence the oration is more formal and orderly, embodies more feeling, is more positive, and has a more definite end. It must not be mere rhetoric or declamation. There must be thought, but thought suffused with feeling. Thought convinces, feeling moves; and to produce the proper effect the two must be blended.

In the essay discussion is found in a higher stage than in the debate. In the one it has a unity not reached in the other. The debate is dual, and its result is the triumph of the stronger side; while the essay may be a more calm and impartial discussion of a subject by a single mind, from many points of view, and leading to a conclusion which, if less positive, may be higher and larger. Yet such a discussion, with such a result, must, it is evident, be dependent on the breadth and temper of the mind that conducts it.

From the nature of the essay it is evident that its subjects may be selected at will from the wide domain of human knowledge, and that its character will depend on the nature both of the subject and of the mind that treats it. The nature of the oration, on the other hand, in requiring that its subjects should be suited to it, makes their range more limited.

The lecture is less distinct in form and spirit than the oration. It may be merely intellectual, or it may be pervaded by sentiment. It may partake of the character both of the essay and of the oration. The popular lecture generally combines, in varying proportions, instruction and entertainment.

REFERENCES

FOR

LITERARY WORKERS.

I. HISTORY.

THE term *history*, like the term *philosophy*, has both a general and a particular application; that is, as there is a philosophy or reason, there may also be a history or account, of everything and of anything. But history, in its ordinary sense, is a narrative of human events. Events, considered singly, are particular; but considered together, in their mutual relations, they become general. Thus with the unity with which philosophy begins history ends. The comprehensive history of man waits for the development of the race into an actual unity. Thus far general history has been concerned with but a small portion of the race. For general history relates to that course of events which is coincident with human progress, — a progress which, in its advancing stages, shall reach all men. The progress which is a necessary condition and characteristic of history has for its end the elevation, development, and freedom of all men. This end comes more into view in modern times, as the world is approaching it and all things are conspiring to effect it. The present has sprung from the past, and presses on to the future. It is the past maturing. The past is in the present, not as past but as enduring.

The present, because of progress, is more than the past. Hence the past is known from the present both by likeness and by contrast. The past is both less and more capable of being known than the present; less, because it is distant and therefore obscure, and has been meagrely and even wrongly reported; more, because, considered in itself, it is completed and hence the relation and proportion of its parts are more obvious, and because by the light of subsequent events its general significance has been made more plain.

History, as relating to man, possesses the highest interest and importance. For its subject comprises events which relate to men in what they are, do, and say, to government, laws, and institutions, to religion, and to all, in short, that pertains to human society. The personal element of history comprises especially the great men, who are both made by and make their period. Adapted to their time, they possess in large measure its characteristics, and are its best representatives. Some great men seem almost to make up the history of their times. Their thoughts and acts bear fruit a thousand-fold, and exert a controlling influence even on succeeding ages. History has, in the outward reality of its events, an objective reason, which gives it a certain unity and order. This inherent reason of history is a subject for the apprehension of the human reason, and its conception discloses the real significance and importance of history. Finally, man in history, as in himself, is moral; whence human history is, above all things, profoundly moral.

ANCIENT HISTORY.

Ancient history takes its beginnings and goes through its first stages in Asia and Africa, pro-

ceeding thence to Europe, where it finds its full development. Marked with national diversities, it is a progress from nation to nation and from period to period. In its first stages in Asia it is remote from modern history, having no direct connection with and little likeness to it; but in its distinct, full, and strong development in Greece and Rome it furnishes the basis for modern civilization, together with many of its chief elements.

Its general characteristics are despotism in government, together with the tyranny and force, and also the unity, accompanying it; wars of conquest, and the slavery and degradation of the masses; with the emergence in Greece of freedom, and a wonderful development of the human mind; and in Rome of law and justice, and the embodiment of organized power and unity, which not only gave it the foremost place in ancient history, but made its influence on modern history of the first importance. Ancient history came to an end because its national civilizations were not in their nature enduring.

GREECE AND ROME.

1. *Has Greece contributed more to the civilization of the world than Rome?*
2. *Has Rome been really a greater power in the world than Greece?*

Greece and Rome are the two great nations, not only of antiquity, but of all history. Not their fame alone, but their influence is enduring.

Greece ran a career as brilliant as it was brief; Rome had a slow, steady, and long growth to maturity, followed by a corresponding decline. They afford in all points a striking contrast. If Greece is in herself more original, Rome, the conqueror of the world, appropriates all things.

Greece is the enigma of Providence. How she came to be what she was, does not appear from her history. It was, indeed, her great men that made her great; but whence their greatness? Her statesmen, generals, orators, philosophers, poets, and artists all exhibit genius of the first order, the lustre of which is not dimmed by the lapse of ages. Her spirit is that of youth, buoyant and inspiring. The influence of Greece is that of genius, of an extraordinary manifestation of mind in its creative productiveness. Her lasting monuments, in which her spirit lives and shines, are her expressive language, her works of literature and of art, her systems of philosophy, and the history of her achievements.

In history Rome occupies a much larger place; indeed, she is in herself of grander proportions. Her history is marked by a sure growth to greatness and to power. If less ideal than Greece, she is more practical; if less versatile, she is more stable. In all her history she is continually gaining, and her gains add to her power and glory. Mighty and victorious in war, she grows to a vast empire. Her wisdom is in her laws and their administration. Into her bosom, as into a vast receptacle, flows whatever constitutes the riches and wisdom of the ancient world. Rotten with corruption she falls, and her ruin is the enrichment of the nations that follow.

Her language continued long in use; is the parent of several important modern languages, and has contributed largely to others; and is ranked, together with the literature of which it is the expression, as the twin of Greek, and among the most important studies of the higher education.

Greece, by her philosophy, literature, and art, has profoundly affected modern thought and sentiment; but in the influence of law and government Rome is supreme.

The references have respect to the law and government, the language and literature, and the philosophy and art, of both nations.

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Lotze's Microcosmus, trans., 3d. ed. (N. Y., 1888), Bk. 7, Chap. 5, sec. 3; Bk. 8, Chap. 3, sec. 3; Chap. 5, sec. 2.
Lubke's Hist. of Art, Bk. 2, Chap. 1.
Mahaffy's Social Life in Greece, Chap. 1, Introd.
Maine's An. Law, Introd., pp. 22, 23, 48–55.
May's Democracy in Europe, **1.** 43–44.
Merivale's Hist. of the Romans, **2.** 417–421.
Chas. Morris's Civilization (Ch. '90), **1.** 286–292; **2.** 241–255, 341–348, 412–419.
Muller's Sci. of Lang., **1.** 88–112; **2.** 403–404.
Ranke's Univeral Hist.; An. Nations and Greece, Chap. 8.
Schlegel's Hist. of Lit., Lect. 1–4.
Smith's Hist. of Greece (Felton's ed., Bost., 1855), Chap. 5, 13, 14, 21, 34, 35, 47, 48.
Ueberweg's Hist. of Philos., **1.** 14, 429–432; **2.** 5, 6.
Winckelmann's Hist. of An. Art, Bk. 4, Chap. 1.
Am. Presb. R., **1.** 259 (Gr. Lang.).
Blackw., **116.** 599–600.
New Eng., **24.** 84–86, 420–424, 435–442.

ROME.

Amos's Sci. of Law (Internat. Scient. S.), pp. 9, 10.
Andrews's Institutes of Gen. Hist., Chap. 3, sec. 8–14, pp 73–84.
Bryce's Holy Roman Empire, Chap. 21.
Burckhardt's Renaissance in Italy, trans., V. 1, Chap. 7, 9, 10.
Bluntschli's Theory of the State, trans. (Ox., 1885), Bk. 1, Chap. 3, pp. 37–38.
Disraeli's Amenities of Eng. Lit., **1**. 115.
Draper's Intellectual Development of Europe, Chap. 8.
Duruy's Hist. of Rome, trans. (Bost, 1883), V. 8, Sec. 2, Chap. 110, Gen. Summary, esp. Pt. 12, pp. 378–382. Results of the Roman Dominion.
Dwight's Mod. Philology, **1**. 82–94.
Fisher: 1. Outlines of Universal Hist., p. 124.
2. Beginnings of Christianity, Chap. 2.
Freeman: 1. Historical Essays, **2**. 234–239.
2. Comparative Politics, Lect. 2.
3. Unity of Historical (Lond., 1872), pp. 36–47.
Gibbon's Rome, Chap. 44 (Roman Law).
Guizot's Hist. of Civilization, Lect. 2.
Guyot's Earth and Man, pp. 309–310.
Hadley's Introd. to Roman Law, esp. Lect. 2.
Lord's Old Roman World, Chap. 5–9.
Lotze's Microcosmus, trans. (N. Y., 1888), Bk. 7, Chap. 5, sec. 4; Bk. 8, Chap. 3, sec. 4, Chap. 5, sec. 3.
Lubke's Hist. of Art, Bk. 2, Chap. 3.
Maine's Ancient Law, Introd., pp. 27–31.
Mommsen's Hist. of Rome, Bk. 3, Chap. 14; Bk. 4, Chap. 12, 13; Bk. 5, Chap. 12.
Chas. Morris's Civilization (Ch. '90), **1**. 491–493; **2**. 255–257, 348, 349.
Muller's Sci. of Lang., **2**. 266–267.
Ritter's An. Philos., V. 4, Bk. 12, Chap. 2, 3.
Schlegel's Hist. of Lit., Lect. 3, 4.
Simcox's Introd. to Lat. Lit.
Symonds's Renaissance in Italy, V. 4 (Italian Lit., V. 1), pp. 28–32.
Whitney: 1. Lang. and the Study of Lang., pp. 165–169.
2. Life and Growth of Lang., pp. 116, 185.
Winckelmann's Hist. of An. Art, Bk. 8, Chap. 4.
Blackw., **93**. 314; **116**. 599 (Rom. Law).
New Eng., **24**. 81–84, 93, 417–420, 423; **31**. 1.
No. Brit., **44**. 249 (The Roman Element in Civilization). Same, Ecl. M., **67**. 257.

ENGLAND AND ROME.

3. *Has England been as great a power in modern times as Rome was in ancient times?*

No single nation can ever again be to the world what Rome has been. No nation can ever be, as she was, "mistress of the world." The Roman Empire was, practically, the world of its time; whatever was outside of it was out of relation to it, so as scarce to be considered as a part of the historic world. But now, while all lands have been explored and brought into mutual relation, the wide extent of territory and the complicated interests render any organic union impracticable.

Nevertheless, so far as there may be a correspondence of any modern nation with ancient Rome, it will be found in England. England is the great leading nation of the modern world. In a simple comparison of the two as nations, she far surpasses Rome in almost every respect. Counting all her possessions, she surpasses her in extent of territory, population, and wealth; and, besides these, in commerce and manufactures, in material resources, and in intellectual and moral power and influence. Such a superiority she must indeed have, in order that her relative position in the world may be at all comparable to that of Rome. In other words, her superiority to Rome must correspond to the superiority of the modern over the ancient world. Of all nations she unquestionably best represents the modern world.

Like Rome, she has had a slow and steady growth; but, unlike Rome, this growth has resulted in a free and representative government, possessing all the essential elements both of stability and of progress, thus insuring her a long and prosperous future.

ENGLAND.

Alison's Hist. of Europe (Harper's ed.), V. 3, Chap. 51, 52.
India.
Dilke's Problems of Greater Britain.

Encyc. Brit., **8.** 215, England: Geog. and Statistics. **3.** 103, Australia. **4.** 765, Canada. **12.** 731, India.
Escott's England.
Mackenzie's Nineteenth Century, Bk. 2.
Seeley's Expansion of England.
Ward's Reign of Queen Victoria.
Contemp., **34.** 1. Same, Liv. Age, **140.** 131. Same, Ecl. Mag., **92.** 129. Contemp., **40.** 818, 877.
Fortn., **29.** 384; **42.** 421. Same, Liv. Age, **163.** 323.
Macmil., **46.** 456. Same, Liv. Age, **155.** 259.
Princ., N. S., **1.** 185 (Froude).
Westm., **94.** 47. Same, Liv. Age, **106.** 387.

ROME.

Fisher's Beginnings of Christianity, Chap. 2.
Gibbon's Rome, V. 1, Chap. 1–3.
Lord's Old Roman World, Chap. 1, 2.
Merivale's Hist. of the Romans, V. 3, Chap. 32; V. 4, Chap. 39–41.
Montesquieu's Grandeur and Decadence of the Romans, trans. with notes by J. Baker.
Brit. Q., **54.** 1.
Contemp., **32.** 321. Same, Liv. Age, **137.** 643.

MARATHON AND WATERLOO.

4. *Was the battle of Marathon more important in its results than the battle of Waterloo?*

Certain great battles are lofty peaks, whence history may be viewed both before and after. They are points at which history takes a turn, and there begins a new era of progress.

Battles may be called great as considered either in themselves or in their consequences. Tried by the first test, Waterloo may be thought a greater battle than Marathon; but tried by the second test, Marathon may surpass it.

MARATHON.

At Marathon valor was pitted against numbers, and won.

Persia was Asia; Greece stood for Europe. This battle was, therefore, a deadly conflict between despotism on the

one hand, and freedom and progress on the other. It was not, indeed, the final decision of this momentous contest, but it showed what it would be. Hence the future, not only of Greece, but of Europe itself, with its civilization and progress, was dependent on it. Certain it is that it had an important relation to and influence upon subsequent European history.

Anthon's Classical Dict., p. 790.
Bulwer's Athens, Bk. 2, Chap. 5.
Cox: 1. Gen. Hist. of Greece (Harper's ed.), p. 152.
2. Greeks and Persians (Epochs of Hist. S.), pp. 127–131.
Creasy's Fifteen Decisive Battles of the World, Chap. 1.
Curtius's Hist. of Greece, 2. 244–251.
Fisher's Outlines of Universal Hist., p. 93.
Grote's History of Greece (Harper's ed.), pp. 341–359.
Harrison's Story of Greece (Story of the Nations S.), Chap. 26.
Niebuhr's Lectures on An. Hist., V. 1, Lect. 36.
Rawlinson's Herodotus, V. 3, Bk. 6, sec. 102–117; App. to Bk. 6, Ess. 1.
P. Smith's Hist. of the World (N. Y.), 1. 386–398.
William Smith's History of Greece (Felton's ed.), pp. 164–166.
Thirlwall's History of Greece (Harper's ed.), V. 1, Chap. 14, pp. 245–247.
Quar., 86. 399–404 (Am. ed., pp. 216–219).

WATERLOO.

In the issue of the battle of Waterloo all Europe had a vital interest; for Napoleon, by the overpowering ascendency won by his great genius, became the deadly foe of all the countries of Europe save his own, — if he was not even hers. Hurled from his height and driven into exile, he returned to make a desperate attempt to regain his lost power. All Europe rose in arms to foil the ambitious designs of one who had proved himself as unscrupulous as he was mighty, and to maintain their own independence and national existence by resisting and crushing the aggressor.

Napoleon staked all on this one battle, and in its loss lost all. Thus was brought to a full end the career of a man who, by his desolating wars, had been the scourge of Eu-

rope, and who while in power was the constant menace of her liberties and of her welfare.

Abbott's Hist. of Napoleon Bonaparte, V. 2, Chap. 27. Same. Harper, 9. 590–603.
Alison's Hist. of Europe (Harper's ed.), V. 4, Chap. 77, pp. 532–540, 547–550.
Creasy's Fifteen Decisive Battles of the World, Chap. 15.
Gardner's Quatre Bras, Ligny, and Waterloo.
Hazlitt's Life of Napoleon, V. 3, Chap. 56.
Mackenzie's Nineteenth Century (Chicago, 1881), Bk. 1, Chap. 2, pp. 62–67.
Martin's Pop. Hist. of France (Bost.), V. 2, Chap. 19, pp. 528–546.
Mathews's Great Conversers, p. 272.
Maxwell's Life of Wellington (Lond.), V. 3, Chap. 31–32. See also App., pp. 535–554, 556–576.
Seeley's Napoleon the First, pp. 219–227. Same, Encyc. Brit., 17. 224–225.
Thiers's Consulate and Empire (Philad.), V. 5, Bk. 60.
White's Hist. of France (N. Y., 1882), pp. 526–528.

ALEXANDER AND CÆSAR.

5. *Was the life of Alexander the Great more influential on contemporaneous and subsequent history than the life of Julius Cæsar?*

In the list of the world's great men Alexander and Cæsar must be counted among the first. They must be considered not merely as individuals, but as historical characters in the largest sense. They make the history of their time, effecting changes so important as to produce a profound influence on the future, in respect both to the chain of events and the character of institutions.

Of the two, Alexander is the more striking in his career, and the history of his time is more completely identified with him as its creator. Nevertheless, Cæsar may not only be compared with him as a general, but be thought to surpass him as a statesman. Both were suddenly cut off in the midst of their career, — the one in early manhood, the other in the full vigor of his maturity.

ALEXANDER.

Alexander, when we consider the rapidity, extent, number, and importance of his conquests, must be regarded as the greatest prodigy of history. No other man has accomplished results so many, astounding, and important in so brief a period.

His opportunity was indeed great, but not greater than his genius to see and to grasp it. His career presents a wonderful co-operation of the highest genius with favoring circumstances; but the genius is the positive, active, and creative factor, and the circumstances, in comparison, but passive. In other words, the Persian Empire was ready for an Alexander to overturn it, the world for him to conquer it.

But Alexander is not to be considered as a mere conqueror. He aimed at great and manifold results; yet the final result, however different from his aim, really far exceeded it. He opened up Asia to Greece, and planted in it her civilization. The wide prevalence of the Greek language afterward proved an important preparation for the general spread of Christianity. He brought the East and the West together, and was thus the first to prepare the way for their ultimate unity. In him the West conquered the East; and though his world-empire was a failure, results more important than this were realized. His was not a national, but a universal mind. His genius was as great as his sphere; and though he left his work incomplete, it was of the first importance in its place in the history of the world.

Andrews's Institutes of Gen. Hist., Chap. 3, sec. 7. p. 72.
Arnold's Hist. of Rome (N. Y., 1856), Chap. 30, pp. 275–277.
Anthon's Classical Dict., p. 105.
Curteis's Rise of the Macedonian Empire (Epoch of Hist. S.). Chap. 8–15, esp. pp. 210–215.
Dodge: 1. Great Captains (Bost., 1889), Lect. 1.
2. Alexander, Great Captains S., (Bost., 1890).
Draper's Intellectual Development of Europe, pp. 127–130.
Encyc. Brit., 1. 480.
Felton's An. and Mod. Greece, 2. 275–276.

Finlay's Greece under the Romans, Chap. 1.
Fisher: 1. Outlines of Univ. Hist., pp. 113–116.
2. Beginnings of Christianity, pp. 56–57.
Freeman's Historical Essays, **2.** 161 (Rev. of Grote). Same, Ed. R., **105.** 205 (Am. ed., p. 150).
Grote's Hist. of Greece (Harper's ed.), V. 12, Chap. 91–94, esp. pp. 49–53, 257–274 (Depreciates). Rev. in Nat. R., **3.** 50.
Heeren's Man. of An. Hist., pp. 173–178.
Humboldt's Cosmos (Harper's ed., 1851), V. 2, Pt. 2, sec. 2, pp. 153–169 (Scientific Results).
Mahaffy: 1. Gr. Life and Thought (Lond. and N. Y., 1887), Chap. 2.
2. Story of Alexander's Empire (Story of the Nations S.), esp. Chap. 1.
Martineau's Studies in Religion, **2.** 124–125.
Niebuhr's Lect. on An. Hist., Lect. 74–80 (Depreciates).
Plutarch's Lives: Life of Alexander.
Ranke's Univ. Hist. (Harper's ed.), V. 1, Chap. 10, p. 393, esp. pp. 437–441.
Rollin's An. Hist., Bk. 15, esp. sec. 19.
Schaff's Ch. Hist., old ed., **1.** 45–47; new ed., V. 1, sec. 12, pp. 76–79.
P. Smith's Hist. of the World, V, 2, Chap. 16, esp. pp. 80–81.
William Smith: 1. Dict. of Gr. and Rom. Biog., **1.** 119.
2. Hist. of Greece (Felton's ed.), Chap. 44.
Thirlwall's Hist. of Greece, Chap. 47–55.
Fraser, **91.** 667. Same, Liv. Age, **146.** 3.
Quar., **149,** 125 (The Successors of Alex., and Gr. Civilization in the East).

CÆSAR.

Cæsar is a Roman of Romans. As Rome was the greatest nation of antiquity, so was he the greatest Roman. In him lay Rome as it was to be. It was his large and far-reaching thought which, out of the ruins of the Republic, laid the foundations of the mighty Empire. He was the sagacious architect who conceived the plan; his successors were but the builders. The largeness, the unity, and the power of Rome were in the Empire; and it was in this that she attained the height of her influence on the future. The debt of succeeding ages to Rome is, therefore, in large part, a debt also to Cæsar.

And the man was fitted for his work. There was in him a completeness rare even in great men. In whatever he undertook he was great. His greatness was indeed manifested chiefly as general and statesman; yet as orator and writer he was among the first. But it is as warrior and statesman that he was the personal embodiment and representative of Rome; for Rome attained her greatness and power by war, and her wisdom is most conspicuous in her laws. Cæsar, then, was the first creative spirit of the Roman Empire; and the Roman Empire was the embodiment of the ancient world, and joined on and contributed most to the modern world.

Anthon's Classical Dict., p. 281.
De Quincey's The Cæsars, Chap. 1. Same, Blackw., 32. 551.
Duruy's Hist. of Rome, trans (Bost., 1883), V. 3, sec. 2, p. 546 (Estimate of Cæsar's Policy); also, V. 8, sec. 2, p. 356.
Dodge: 1. Great Captains (Bost., 1889). Lect. 3.
2. Cæsar (Great Captains S.).
Encyc. Brit., 4. 633.
Fisher: 1. Outlines of Univ. Hist., pp. 164–166.
2. Beginnings of Christianity, Chap. 2 (The Roman Empire a Preparation for Christianity).
Froude's Cæsar.
Fowler's Julius Cæsar and the Foundation of the Roman Imperial System. Heroes of the Nations, V. 6 (N. Y., 1892).
Gibbon's Rome, Chap. 1–3 (Extent, Union, Constitution, etc. of the Roman Empire).
Lalor's Cyc. of Polit. Sci., 1. 386.
Liddell's Hist. of Rome, Chap. 64–68.
Long's Decline of the Roman Republic, V. 3–5, esp. V. 5, Chap. 35.
Lord's Beacon Lights of Hist., V. 1, Lect. 4.
Merivale: 1. Gen. Hist. of Rome, Chap. 40–47.
2. Hist. of the Romans under the Empire, V. 1, 2. esp. 2. 388–394.
3. Roman Triumvirates (Epoch of Hist. S.), Chap 4–8, esp. pp. 175–178.
Mommsen's Hist. of Rome, V. 4, esp. Chap. 11.
Montaigne's Essays, Bk. 2, Chap. 34.
Niebuhr's Lect. on the Hist. of Rome, Lect. 105–111.
Plutarch's Lives: Life of Cæsar.

Schaff's Ch. Hist., old ed., V. 1, pp. 47–49; new ed., V. 1, sec. 12, pp. 79–85.
Seeley's Rom. Imperialism, Chap. 1.
Smith's Dict. of Gr. and Rom. Biog., **1**. 539.
Fraser, **76**. 1. Same, Liv. Age, **94**, 387.
Nation, **29**. 161.
Quar., **148**. 453 (Am. ed., p. 239).

MEDIÆVAL HISTORY.

Mediæval history marks the period of transition from ancient to modern history. Hence, following the breaking up of the old civilization, it implies the process of fusing together the elements of the new. These elements comprise the permanent principles of the ancient civilization, which were embodied in the Roman Empire, and which survived its fall; Christianity as a religious system and spiritual power, embodied in the Church; and the new principles of freedom and of progress added by the Northern nations.

Opposing tendencies coming together produced conflict, from which issued assimilation and ultimate union. Thus met barbarism and civilization; while the sovereignty of the State found its rival and foe in the spiritual supremacy of the Church.

It was a time of intellectual and moral darkness, of violence and disorder. On the other hand, it was a time when religion was strong and influential, and took peculiar forms, suited to the age.

The subjects which follow, Feudalism, Monasticism, the Papacy, the Crusades, and Chivalry, include, in general, its peculiar and most striking characteristics.

FEUDALISM.

6. *Has the Feudal System been productive of more good than evil?*

Feudalism is one of the most characteristic features of the Middle Ages. Pertaining to the constitution of society and to political relations, its influence is comprehensive and profound. Transitional in its nature, it is in this suited to the character of the age.

Considered in itself, it seems like a retrograde movement, yet it is really an advance on the imperial domination of Rome; an advance in that individuality, with personal freedom and rights, finds place. But individuality became extreme, and operated against the unity and order implied in a general government with its supreme authority.

Imperialism reduced society to a dead level, suppressing freedom; while Feudalism was a system of caste, with the chief power vested in an aristocracy, and at the same time with a freedom bordering on anarchy. Yet in this way individuality and freedom were conserved, and have come to have a necessary place in modern society and in constitutional government.

Feudalism, then, was a temporary system, which sprung naturally from, and was adapted to, the spirit and exigencies of the times. It was a step out of anarchy toward order, but was unable, from its very nature, either to suppress the one or to secure the other. If, on the one hand, it afforded some degree of protection to the weak, on the other it gave them no certain security against oppression. It marks a rude stage of development in the passage from the old to the new.

Abdy's Feudalism: its Rise, Progress, and Consequences (Lond., 1890).
Andrews's Institutes of Gen. Hist., Chap. 6, sec. 1–15, pp. 175–200, esp. sec. 12, pp. 194–195.
Ap Am. Cyc., 7. 159.
Bell's Historical Sketches of Feudalism (Lond., 1852).

Brougham's Polit. Philos., V. 1, Chap. 8, 9.
Bryce's Holy Roman Empire, pp. 123–127.
Bluntschli's Theory of the State, trans. (Ox., 1885), Bk. 6, Chap. 12, pp. 357–362 (Feudal Monarchy).
Encyc. Brit., 8th ed., **9.** 520; 9th ed., **9.** 119, 929. See also Gen. Index.
Emerton's Introd. to the Study of the Middle Ages (Bost., 1891), Chap. 15.
Fisher's Outlines of Univ. Hist., pp. 255–258.
Guizot: 1. Hist. of Civilization in Europe, Lect. 4.
2. Hist. of Civilization in France (N. Y., 1855), V. 3, 4, 2d Course, Lect. 1–11.
3. Pop. Hist. of France (Bost.), V. 1, Chap. 13.
Hallam's Middle Ages, Chap. 2, esp. last part of the chapter.
Hegel's Philos. of Hist., trans. (Bohn's ed.), pp. 384–388.
Johnson's Cyc., **2.** 77.
Lacroix's Military and Religious Life in the Middle Ages, p. 1.
Lord's Beacon Lights of Hist., V. 2, Lect. 21.
Maine: 1. Ancient Law. See Index.
2. Early Hist. of Institutions. See Index.
3. Village Communities, Lect. 5.
Maurice's Friendship of Books, pp. 144–146.
Montesquieu's Spirit of the Laws, trans. (Cin., 1873), V. 2, Bk. 30, 31.
Charles Morris's Civilization (Chicago, 1890), **1.** 188–194.
Pearson's Hist. of Eng. during the Middle Ages, V. 1, Chap. 34.
Penny Cyc., **10.** 243. Same, Lalor's Cyc. of Polit. Sci., **2.** 174.
Pomeroy's Introd. to Municipal Law (N. Y., 1864), Pt. 2, Chap. 2.
Robertson's Charles V., Introd., sec. 1. See Index.
Stillé's Studies in Med. Hist., Chap. 5, pp. 135–150.
Stubbs's Constitutional Hist. of Eng., **1.** 3–4, 250–257, 259–260, 265–268, 328.
Woolsey's Polit. Sci., **1.** 528–535.
Unit. R., **28.** 1.

MONASTICISM.

7. *Has Monasticism been the cause of more good than evil?*

Of the distinctive phenomena of the Middle Ages, perhaps the most notable is Monasticism. As a phenomenon of human nature it had, indeed, already appeared in other religions; but, from its general prevalence and influence, it

now took an important place in history. It was a reaction from the prevalent social corruption, and an important phase of mediæval Christianity. Its cardinal principle was asceticism. This in some cases was extreme and abnormal, and was more Pagan than Christian; while in others it was the true Christian spirit of heroic sacrifice and self-denying love. Monasticism, therefore, was large and manifold, and was inspired by the intensest spirit and life of religion. Hence it had an enduring vitality, and was ever reappearing in new forms. It cannot be fairly judged by any single, much less by any narrow test. It must be judged in accordance with the ideas, the religion, and the general condition of its time. The separation from the world implied in it could not in fact be absolute. It was a spiritual movement within the Church, and bore a like relation to the world. In retirement, as in the world, human nature had its various manifestations. The many were mediocre, a few were conspicuous for talent. Many were pious, devoted, and charitable; but some were most unworthy of their profession. Even in goodness there were many degrees, according to individual capacity and effort, from the common to the extraordinary.

It must be considered how far it was unnatural and unwholesome, especially in its practical antagonism to the family relation. On the other hand, its good works and beneficent influence must not fail of due appreciation.

How much did it aid, and how much corrupt morals? What was its influence on piety? What service did it render to learning, literature, science, art, philosophy? How much did its corruption vitiate it, and overshadow its good? It is many-sided, and should be estimated from many points of view.

Alzog's Ch. Hist., V. 2, sec. 239–250, pp. 681–727. See also Index.
Ap. Am. Cyc., 11. 728.
Barnum's Romanism as it is, Chap. 8.
Clarke's Events and Epochs in Rel. Hist., Chap. 4.
Miss Cleveland's George Eliot's Poetry and Other Studies, p. 127.

Emerton's Introd. to the Study of the Middle Ages (Bost. 1891), Chap. 11.
Encyc. Brit., **16**. 698.
Gibbon's Rome (Harper's ed.), V. 3, Chap. 37.
Hallam's Middle Ages (Harper's ed.), pp. 462, 466–468.
Kingsley: 1. The Roman and Teuton, Lect. 8, 9.
2. The Hermits, esp. the Introd.
Lecky's Hist. of European Morals, **2**. 108–249.
Lord's Beacon Lights of Hist., V. 2, Lect. 17.
Macaulay's Hist. of Eng. (Harper's ed.), **1**. 6.
McClintock and Strong's Cyc., **6**. 453–459, 464–478.
Milman's Hist. of Lat. Christianity, **2**. 15–38, 206–208; **4**. 155–167, 179–196; **5**. 232–275.
Montalembert's Monks of the West, trans. (Eng. ed., 7 vols., Am. ed., first five vols. in 2), esp. Introd. and Bk. 14, 18.
Neander's Ch. Hist., V. 2, sec. 3, pp. 227–277.
Schaff's Ch. Hist., old ed., V. 2, Chap. 4. Of this, pp. 147–179, 226–238, the same will be found, in substance, in Bib. Sac., **21**. 384–424. New ed., V. 2, Chap. 2; V. 3, Chap. 4.
Schaff-Herzog Encyc., **2**. 1551.
Stillé's Studies in Med. Hist., Chap. 12, pp. 332–346.
Stubbs's Constitutional Hist. of England, **1**. 222–223.
Isaac Taylor: 1. Ancient Christianity.
2. Nat. Hist. of Enthusiasm, sec. 8, 9.
3. Fanaticism, sec. 5.
Trench's Med. Ch. Hist., Lect. 8, 16.
Uhlhorn's Chr. Charity in the An. Ch., Bk. 3, Chap. 5.
Bib. Sac., **1**. 309, 464, 632.
Blackw., **89**. 665.
Brit. Q., **48**. 201.
Chr. Exam., **71**. 400.
Chr. R., **7**. 73; **27**. 44.
Ed. R., **114**. 318 (Am. ed., p. 162); **127**. 397 (Am. ed., p. 203).
No. Brit., **48**. 163.
Quar., **110**. 35.

THE CRUSADES.

8. *Did the Crusades result in greater good than evil?*

In their causes and general character the Crusades are a reflection of the Middle Ages, while in their influence and results they show a great and manifold progress toward the

modern era. Hence their special significance consists not so much in what they are in themselves as in what grew out of them. They form a series of religious wars, in which the West assails the East, Mediæval Christianity fights Mohammedanism. They constitute a great popular religious movement, itself not the highest, and still further corrupted by the intermingling of many baser elements. The chief significance of this movement, intense and profound, is found in its universality and unity. It aroused, united, and concentrated all Europe; and it produced a general activity, from which proceeded a quickened development of all human interests.

Considered in themselves and in their immediate results, and judged by the modern standard, the Crusades cannot be justified. They appear, in their motive, as irrational; in their course, as marked with untold suffering and loss of life; and in their end, as a failure. And it may be at least a serious question whether, by many writers, too much has not been attributed to their influence for the production of the good which followed them.

Alzog's Ch. Hist., **2**. 610–611.
Andrews's Institutes of Gen. Hist., Chap. 7, sec. 11–20, pp. 235–255.
Ap. Am. Cyc., **5**. 527.
Cox's Crusades (Ep. of Hist. S.).
Draper's Intellectual Development of Europe, pp. 240–243.
Dutton's Hist. of the Crusades (Lond., 1877).
Encyc. Brit., 8th ed., **7**. 524; 9th ed., **6**. 622.
Fisher's Outlines of Univ. Hist., pp. 284–285.
Gibbon's Rome (Harper's ed.), V. 5, Chap. 58; V. 6, Chap. 59, and Chap. 61, pp. 127–131.
Gray's The Children's Crusades (Bost., 1882).
Guizot: 1. Hist. of Civilization, Lect. 8.
2. Pop. Hist. of France (Bost.), V. 1, 2, Chap. 16, 17.
Hallam's Middle Ages, Chap. 1, Pt. 1. See also Index.
Hume's Hist. of Eng. (Harper's ed.), **1**. 226–232.
James's Chivalry and the Crusades.
Keightley's The Crusades (Lond., 1847).
Lacroix's Military and Religious Life in the Middle Ages, p. 104.

Lalor's Cyc. of Polit. Sci., **1**. 710.
Lord's Beacon Lights of Hist., V. 2, Lect. 22.
McClintock and Strong's Cyc., **2**. 593.
Michaud's Hist. of the Crusades, esp. Bk. 18.
Mills's Crusades, esp. Chap. 18.
Milman's Lat. Christianity, V. 4, Bk. 7, Chap. 6.
Proctor's Hist. of the Crusades (Philad., 1854).
Robertson's Charles V., Introd., sec. 1, i. See Index.
Schaff-Herzog Encyc., **1**. 576.
Stephen's Lect. on the Hist. of France, Lect. 6.
Stillé's Studies in Med. Hist., pp. 352–358, 426–428.
Von Sybel's Hist. and Lit. of the Crusades (Lond., 1861).
Isaac Taylor's Fanaticism, sec. 7; Lond., 1833, pp. 240–266; N. Y., 1834, pp. 176–191.
Trench's Med. Ch. Hist., Lect. 10.
Blackw., **4**. 303; **59**. 475.
Brit. Q., **18**. 63. Same, Liv. Age, **40**. 251.
Chr. Exam., **55**. 97.
Chr. R., **19**. 290.
For. Q., **5**. 623.
Liv. Age, **71**. 567.
New Eng., **35**. 601.
No. Brit., **1**. 114.

CHIVALRY.

9. *Was Chivalry, in its character and influence, more good than evil?*

While Chivalry gets its elements from human nature, in its distinctive form it belongs to the Middle Ages, constituting one of its characteristic features. Hence, in this sense it is not permanent, but transitional, leaving to the coming time the results of its influence.

Associated first with Feudalism and then with the Crusades, and in spirit and purpose a union of the military and religious and of devotion to woman, it is above all things ideal. Hence it is rather romantic than practical, and tends to the extravagant. Its ideal is higher than its attainment, and in practice it is found as mixed as the age, with its gallantry tainted with licentiousness.

In truth, it is a somewhat incongruous compound of good and evil; yet in its general influence it seems to have gained more credit for good than for evil. This is because it has been idealized, and made the representative of its conspicuous characteristics. These, at best, make it but partial, and not the highest in character and influence. Yet in some respects, existing and acting amid violence and disorder, it must be regarded as one of the beneficent forces of the times.

Ap. Am. Cyc., **4**. 495.
Bascom's Philos. of Eng. Lit., pp. 34–39.
Bell's Historical Sketches of Feudalism (Lond., 1853), pp. 109–121.
Brace's Gesta Christi, Chap. 22.
Bulfinch's Age of Chivalry, Pt. 1, Chap. 1.
Miss Cleveland's George Eliot's Poetry and Other Studies, p. 153.
Comte's Pos. Philos., trans. (Lond.), **2**. 282–283.
Cox's Crusades, pp. 46–49.
Don Quixote.
Dunlop's Hist. of Fiction, Chap. 3–6.
Encyc. Brit., 9th ed., art. Knighthood, **14**. 110.
Fisher's Outlines of Univ. Hist., pp. 286 a, 286 b.
Freeman: 1. Hist. of the Norman Conquest, **5**. 323–326.
2. Reign of William Rufus, **1**. 169–174; **2**. 236–237, 406–408, 508.
Guizot's Lect. on the Hist. of Civilization in France (N. Y.), 2d Course, Lect. 6, V. 4, pp. 16–32.
Hallam's Middle Ages, Chap. 9, Pt. 2, Harper's ed., pp. 509–520.
James's Chivalry and the Crusades.
Lacroix's Military and Religious Life in the Middle Ages, p. 136.
Lalor's Cyc. of Polit. Sci., **1**. 414.
Lord's Beacon Lights of Hist., **2**. 352–362.
Masson's Med. France (Story of the Nations S.), pp. 33–38.
Menzel's Hist. of Germany, trans. (Bohn's ed.), **2**. 52–56.
Michaud's Hist. of the Crusades, trans., **3**. 294–301.
Mills's Hist. of Chivalry (Lond., 1825).
Milman's Hist. of Lat. Christianity, **4**. 54–61.
Charles Morris's Civilization (Chicago, 1890), **1**. 453–454.
Pearson's Hist. of Eng. during the Middle Ages, V. 1, Chap. 34, pp. 597–605.
Penny Cyc., **7**. 99.

Robertson's Charles V., Introd., sec. 1, viii.
Scott's Essays on Chivalry, etc. (Lond.). Same, Encyc. Brit., 8th ed., **6**. 602.
Sismondi's Lit. of the South of Europe (Harper's ed.), **1**. 68–71, 176–193.
Stanley's Life and Corresp. of Thomas Arnold (Bost.), **1**. 228.
Stillé's Studies in Med. Hist., pp. 351, 352.
Ticknor's Hist. of Spanish Lit., V. 1, 1st Period, Chap. 11, 12; V. 2, 2d Period, Chap. 12.
Blackw., **47**. 280.
Ev. Sat., **15**. 556.
For. Q., **6**. 350.
Fortn., **26**. 731 (Law of Honor. Freeman).
New. Eng., **9**. 422–426.
No. Am., **89**. 383.
Penny M., **6**. 22.
Westm., **5**. 64–81.

THE PAPACY.

10. *Was the Papacy, during the Middle Ages, a beneficent power in European affairs?*

The Papacy was a great power in the Middle Ages, and forms a leading subject of mediæval history. It was a power both for good and for evil; and its history, like that of the age, is varied with light and shade.

Its power was wellnigh as universal as that of Imperial Rome, but, unlike that, was chiefly spiritual. Into society made fragmentary by the individualism and endless divisions of the Feudal System, it brought a needed unity. It gave unity to the Church. To the Pope, acting in his sphere with supreme authority, all were related, and his authority extended to all. The influence of the Pope was, therefore, coextensive with society itself. His power, as despotic, might be, according to his actual character, either beneficent or maleficent; or it might more likely be, in different senses, both at once. The sway of the Papacy, which was paramount in a rude and superstitious age, and served an end in the development of civilization,

declined at the approach of the era of enlightenment and freedom.

Questions like the following may aid in the consideration of the subject.

How much did the Papacy contribute to the establishment, maintenance, and spread of Christianity? How much was it a departure from and corruption of Christianity? How efficient was it to restrain lawlessness, and to maintain some degree of social order? Was its supremacy a usurpation and a tyranny? What was the general influence, for good or evil, of its contest with the civil power? Did it in any degree preserve and transmit the good of the past?

In short, was its power on the whole beneficent? Or did it rather hinder than aid progress?

Alzog's Ch. Hist., trans., **2**. 253, 477.
Bryce's Holy Roman Empire, Chap. 7, 10, and Chap. 21, pp. 369–373. 384–387.
D'Aubigné's Hist. of the Reformation, Bk. 1, Chap. 1.
Dorner's Hist. of Prot. Theology, **1**. 30–35.
Encyc. Brit., **19**. 491–501.
Freemantle's The World as the Subject of Redemption. Bampton Lect. for 1883. pp. 180–189.
Fisher: 1. Hist. of the Chr. Ch. Period, 5–7. See Index, Papacy.
2. Outlines of Univ. Hist., Pt. 2, Period 3, Chap. 1, 2.
Gieseler's Ch. Hist., sec. 47–62; Edin., 1853, **3**. 3–89; Harper's ed., 1865, **2**. 241–383.
Hallam's Middle Ages, Chap. 7.
Lea's Studies in Ch. Hist., pp. 112–176. 288–299, 377–391.
Lord's Beacon Lights of Hist., **1**. 455–459.
Macaulay's Hist. of Eng. (Harper's ed.), **1**. 7.
McClintock and Strong's Cyc., **7**. 630, 631.
Milman's Hist. of Lat. Christianity (Am. ed.), **2**. 42–44. 469–470, 510; **3**. 360–364, 497–500; **4**. 460–467.
Neander's Ch. Hist., **3**. 346–399.
Ranke's Hist. of the Popes, Bk. 1, Chap. 1.
Schaff-Herzog Encyc., **3**. 1735.
Stille's Studies in Med. Hist., Chap. 9, 10.
Trench's Med. Ch. Hist., Lect. 9, 11, 12.

CHARLEMAGNE AND HILDEBRAND.

11. *Did Charlemagne have more influence on mediæval history than Hildebrand?*

Charlemagne and Hildebrand are the two principal individual representatives of the Middle Ages. The one appears early in its history, the other in an important point of its development. The one stands for civilization and the Church against barbarism, the other for the Church in its conflict with the civil power. Each was fitted for his time. The second phase of development was an advance on the first, not only in time, but in fact. Each was important in its own order; and the leader in each great movement was, in the highest and largest sense, a providential man.

CHARLEMAGNE.

Charlemagne occupies the first rank among great men. Great in himself, he made the period also great by his large achievements. He stamped himself not only on his own time, but his influence reached down into the future. His work and his influence were large, like himself. He was many-sided. He was not only a conqueror, but a statesman and a patron of learning, and in all he made a necessary and important contribution to civilization. His conquests, his laws and administration, and his schools and encouragement of learning marked a great advance of civilization in its triumph over barbarism. The comprehensive unity at which he aimed in government was neither a complete success nor an entire failure. The idea remained, and was not unfruitful. While the central government was but temporary, the local governments survived and grew into states. The order of development was through feudalism into nationalities; yet the principle of unity, briefly and crudely realized in the empire of Charlemagne, operated in subsequent history in civil, and still more in ecclesiastical government. Charlemagne's work and influence, then, were even greater and more enduring than they might seem. His

career fell in a crisis of the world's history; and his work was to bring light out of darkness and order out of chaos, and thus to make positive and secure the beginning of the new civilization.

Andrews's Institutes of Gen. Hist., Chap. 5.
Ap. Am. Cyc., **4**. 289.
Baring-Gould's Story of Germany (Story of the Nations S.), Chap. 9.
Bryce's Holy Roman Empire, Chap. 5.
Church's Beginning of the Middle Ages (Ep. of Mod. Hist. S.), Chap. 7.
De Quincey's Theol. Essays, **2**. 155; same, Blackw., **32**. 786.
Emerton's Introd. to the Study of the Middle Ages (Bost., 1891), Chap. 13.
Encyc. Brit., **5**. 402.
Fisher's Outlines of Univ. Hist., pp. 235–239.
Gibbon's Rome (Harper's ed.), V. 5, Chap. 49. pp. 44–51.
Godwin's Hist. of France, Chap. 16, 17.
Guizot: 1. Hist. of Civilization in France (N. Y.), V. 2, 3, Lect. 20–24.
2. Pop. Hist. of France (Bost.), V. 1, Chap. 10, 11.
3. Masson's Abridgment of the same, pp. 42–51.
Hallam's Middle Ages, Chap. 1, Pt. 1. See Index.
Hegel's Philos. of Hist., trans. (Bohn's ed.), Pt. 4, sec. 1, Chap. 3.
James's Hist. of Charlemagne.
Lea's Studies in Ch. Hist. See Index.
Lewis's Hist. of Germany, Chap. 4.
Lord's Beacon Lights of Hist., V. 2, Lect. 14.
Menzel's Hist. of Germany, **1**. 247–260.
Milman's Hist. of Lat. Christianity, V. 2, Bk. 5, Chap. 1.
Mombert's Hist. of Charles the Great (N. Y., 1888).
Neander's Ch. Hist., V. 3. See Index.
Peake's Hist. of the German Emperors (Philad., 1874), pp. 17–24.
Stillé's Studies in Med. Hist., Chap. 3.
Thiers's Consulate and Empire, trans. (Philad., 1878), **5**. 756.
Van Laun's Hist. of Fr. Lit., **1**. 88.
White's Hist. of France, pp. 30–32.
Bentley, **33**. 22, 148, 391.
Ecl. M., **53**. 424.
Lit. W. (Bost.), **19**. 357.
Nat. Q., **6**. 341.
No. Am., **81**. 112.

HILDEBRAND.

Hildebrand was the greatest of the Popes, and the best representative of the Papacy. It was he who first grasped with vigor and developed to its full extent the idea of the Papacy. The Papacy did not, indeed, in him actually reach its height; but it was he who, by the reach and intensity of his thought and the tenacity of his will, made the principle a fact, and thus insured its success.

Whatever, then, the Papacy was in in its time, both of good and of evil, it owes more to Hildebrand than to any other man. He was essentially a reformer. His burning zeal impelled him to ardent efforts for the purification, independence, and supremacy of the Church. He sought a comprehensive unity for the Church, which should make it universally influential and supreme. Hence his contest with the civil power. It was necessary to his scheme of reforming the Church that it should be made independent of the civil power.

Thus was gained the supremacy of the Papacy, which made it a spiritual despotism. But if this spiritual supremacy of the Papacy be considered in its relation to the time, and not as a principle valid for all time, there may be found in it a necessary and important element of progress.

Alzog's Ch. Hist., **2**. 481–510.
Andrews's Institutes of Gen. Hist., Chap. 5, sec. 13, pp. 156–157.
Ap. Am. Cyc., **8**. 243.
Bryce's Holy Roman Empire, pp. 158–162.
Encyc. Brit., 8th ed., **11**. 50; 9th ed., **11**. 176.
Fisher: 1. Outlines of Univ. Hist., pp. 265–268.
2. Ch. Hist., pp. 173, 182–185.
Gieseler's Ch. Hist., Edin., 1853, **3**. 3-27; Harper's ed., 1865, **2**. 241–260.
Guizot's Hist. of Civilization in Europe (N. Y., 1855), p. 146.
Hallam's Middle Ages. See Index.
Hase's Ch. Hist. (N. Y., 1870), pp. 191–196.
Kurtz's Ch. Hist. (Philad., 1881), **1**. 395–403.
Lea's Studies in Ch. Hist., pp. 356–371.
Lord's Beacon Lights of Hist., V. 2, Lect. 16.
McClintock and Strong's Cyc., **3**. 1001.

Milman's Hist. of Lat. Christianity, V. 3, Bk. 7, Chap. 1–3.
Montalembert's Monks of the West, trans. (London, 1879), V. 6, 7, Bk. 19.
Neander's Ch. Hist., V. 3, 4. See Index.
Schaff-Herzog Encyc., **2.** 910.
Sir James Stephen's Essays in Eccl. Biog., **1.** 1. Same, Ed. R., **81.** 273. Same, Ecl. M., **5.** 178. Same, Liv. Age, **5.** 417.
W. R. W. Stephens's Hildebrand and his Times (Ep. of Ch. Hist. S.).
Stillé's Studies in Med. Hist., pp. 283–293.
Trench's Med. Ch. Hist., Lect. 9.
Contemp., **42.** 46, 237.
Month., **23.** 93, 347, 427; **24.** 370, 502; **25.** 104, 235, 379.
No. Am., **61.** 20.

MODERN HISTORY.

Modern history is the legitimate outcome of mediæval history, which it supersedes. Resting on ancient history as its ultimate basis, it differs from it in important respects. It is more various and complex. Its activity is more general, more diversified, more practical and intense. Intelligence is working downward, and freedom outward; and while personal rights and liberty are made more secure, the sure tendency is to a comprehensive unity.

Modern history is much larger than ancient; and while its rate is faster, its duration seems likely to continue indefinitely longer. As all nations, by mutual acquaintance, intercourse, relations, and interests, are becoming united, they are likewise coming to have a common history. Thus the universality of modern history insures its perpetuity. While the parts may change variously, one declining and another advancing, the general movement is upward.

A notable characteristic of modern history is progress, — progress in thought, in material prosperity, in the general enlightenment and elevation of men,

in reforms of abuses, in justice and beneficence, in righteousness and peace. Modern society is not, indeed, without its peculiar evils and dangers; yet it bears also in itself the forces which are working its own purification. Hence its progress also makes more sure its perpetuity.

CHRISTIANITY AND MODERN CIVILIZATION.

12. *Has Christianity been the most potent factor in the production of modern civilization?*

There are two ways in which the relation of Christianity to civilization may be considered.

First, civilization may be viewed from the standpoint of Christianity. In this case Christianity will be set in the foreground, will be made the standard of comparison, and, being considered in its essential nature and influence, will be seen to be a pervading element of modern civilization, and to stamp its character as Christian.

But, reversing the terms, Christianity may be viewed from the standpoint of civilization. In this case civilization will be set in the foreground, and will be made the subject of investigation and of analysis to find its primitive elements, and to determine their mutual relations and their relative proportions. This will show how, and how largely, Christianity actually enters into modern civilization, and in what sense and to what degree this civilization is really Christian.

CHRISTIANITY.

Christianity, introduced into the world as a new spiritual power in the last stages of ancient history, became first the religion of the Roman Empire, and afterward the dominant power during the Middle Ages, and still continues as the great spiritual force of the modern era.

Transforming first of all the individual, it vitally affects the family, society, the state, and the nation. It quickens and enlarges thought, purifies and elevates morals, and gives

a new and higher significance to life. It promotes education and general intelligence, gives to literature a new character and to art a new inspiration. Embodied in the Church and expressed in creed and ritual, it is in itself a spirit and a life transcending the external, overflowing its receptacles, and affecting more or less, directly or indirectly, all within the sphere of its influence.

Adapted to all times, to all nations, and to manifold forms, it contains within itself elements which insure its perpetuity and its progress. Hence it is the great civilizer. It is the vital principle of modern civilization, the principle of reform and of true progress, which resists and arrests corruption, attacks and overthrows advancing evil, shows the intrinsic worth of man as man, puts the chief honor on good character and right conduct, raises the low, diffuses freedom, saves from selfishness, and promotes harmony, peace, and good will, and the doing of good to others. It has elevated woman, prompted and cherished an earnest care for the necessary instruction and training of children, established charitable institutions for the relief and care of all classes of unfortunates, softened the rigor of punishments, procured in many countries the abolition of slavery, put an effectual check on war and ameliorated its necessary evils, — in short, has exerted in all human affairs a beneficent, refining, and elevating influence.

Ap. Am. Cyc., **4**. 530.
Bayne's Essays, V. 2, Chap. 8. Same, in part, Ecl. M. **47**. 175.
Brace's Gesta Christi.
Bremen Lectures, Lect. 9.
Phillips Brooks's Influence of Jesus, esp. Lect. 2.
De Quincey's Theol. Essays, **1**. 1.
Erdmann's Hist. of Philos., trans. (Lond., 1891), **1**. 225–228; **2**. 1.
Freemantle: 1. The World as the Subject of Redemption. Bampton Lect. for 1883, esp. Lect. 7, 8.
2. The Gospel of the Secular Life, esp. Serm. 3.
Harris's Civilization as a Science (N. Y., 1873), pp. 42–44, 83–103.
Huntington's Human Society (N. Y., 1860), Lect. 8.
Lange's Hist. of Materialism, trans. (N. Y., 1881), **3**. 269–275.

Laurie's Ely Volume: Missions and Science (Bost., 1881).
Lotze's Microcosmus, trans., Bk. 7, Chap. 5, sec. 5.
Lord's Old Roman World, Chap. 14.
Charles Morris's Civilization (Chicago, 1890), **1**. 446–462.
Maurice's Friendship of Books, Lect. 5.
Proceedings of the Evangelical Alliance, 1873, pp. 594, 675–688.
Shairp's Culture and Religion.
Storrs's Divine Origin of Christianity indicated by its Historical Effects.
Swing's Truths for To-day, Serm. 11.
Am. Bib. Repos., 2d S., **1**. 180; 3d S., **3**. 111, 573.
Chr. Q. Spec., **8**. 13 (Christianity Part of the Common Law of Eng.).
Cong. Q., **9**. 235.
Contemp., **38**. 737.
No. Am., **76**. 148–166.
Pop. Sci. Mo., **13**. 273–274.

Modern Civilization.

Civilization in its elements, since it pertains to man, comprises material, intellectual, and moral forces. These three classes of powers are interdependent, and act and react each upon the others. The material is the lowest, and the basis of the intellectual and moral. Hence civilization begins and goes forward by an advance in the material comforts of life; but along with the advance of the material proceed also the intellectual and the moral. These, indeed, are not of the material, but are dependent upon and co-ordinate with it, as the spirit of man is dependent upon and co-ordinate with his body.

It will be necessary, then, to ascertain what are the characteristic material, intellectual, and moral elements of modern civilization, which make it different from the ancient civilization. These constitute its reality, its substance. But their source and seat are found in human nature, and appear in the course of its development. Hence Christianity, as a spiritual power of Divine origin, acts upon it from above; yet so far as it enters into human nature and becomes a part of it, it thereby enters into civilization and becomes a part of it. But Christianity in human nature

loses something of its ideal character and essential power. Hence it not only affects, but is affected by, civilization. It is developed with it, and does not always lead. Mediæval Christianity was adapted to its time, as modern Christianity is adapted to its time; yet the Christianity of the mediæval era was more dominant and influential than the Christianity of the modern era. Natural science, in modern times, has led the van of progress, and has not only revolutionized general thought, but has greatly modified Christian thought. A certain comprehensiveness of thought characterizes the age, which, while it includes Christianity, modifies it by bringing it into comparison with other lines of thought.

Modern civilization has received much from ancient civilization, to which it has added new elements gained from the Northern tribes and from Christianity. These, in combination and development, have issued in a new civilization. This progressive civilization is characterized by free and endless inquiry, with fast-growing knowledge; by boundless enterprise, with astounding results; by discoveries and inventions without number, which have revolutionized society; by an enlarging world, tending to a unity of amity and intercourse; by the elevation of the masses and a growing regard for their rights; in short, by a general enlightenment, in the promotion of which the press has become the rival of the pulpit. So complex, rich, and full is this marvellous civilization, that to determine the relative influence of its diverse elements would be no light task.

Buckle's Hist. of Civilization, V. 1, Chap. 1–6.
Comte's Pos. Philos., Martineau's trans. (N. Y., 1854), V. 2, Bk. 6, Chap. 11.
Draper: 1. Intellectual Development of Europe, Chap. 19–26.
2. Conflict between Religion and Science.
3. Civil Policy of America.
Erdmann's Hist. of Philos., trans., 2. 282–286, 360–363.
Guizot's Hist. of Civilization, Lect. 1, 2.
Harris's Civilization as a Science.
Hittell's Hist. of Culture, Chap. 5–7.
Lalor's Cyc. of Polit. Sci., 1. 485.

Lecky's Hist. of Rationalism in Europe.
Lotze's Microcosmus, trans., Bk. 7, Chap. 5, sec. 8.
Mill's Dissertations and Discussions (Am. ed.), **1.** 186. Same, Westm., **25.** 1.
Charles Morris's Civilization: An Historical Review of its Elements (Chicago, 1890).
Timbs's Wonderful Inventions.
White's Warfare of Science.
Pop. Sci. Mo., **13.** 257, 385 *et seq.*, esp. pp. 388–392; **27.** 311.
Westm., **68.** 386 (Am. ed., pp. 212, 213).

THE REFORMATION AND THE RENAISSANCE.

13. *Has the Reformation exerted more influence on modern civilization than the Renaissance?*

The Renaissance and the Reformation form the two distinct and contrasted yet related parts of that great general movement which effected the passage from the mediæval to the modern era. Both were general in their spread and influence; yet the one had its beginning and centre in Italy, the other in Germany.

One stands for culture, the other for religion. Neither is in itself complete, but each is necessary to the other. They represent enduring and contemporaneous forces, which not only vitally affect each other, but which have a dominant influence on civilization as a whole.

The Reformation.

The period of the Reformation is one of the most eventful epochs, and the Reformation itself one of the most conspicuous and important movements, of modern history. It is important in its general character and in its manifold and momentous results. By it the ecclesiastical unity of Europe was broken, and human freedom established.

The Reformation was, above all, the bold assertion and the successful maintenance of the natural rights of the individual reason and conscience. It was a revolt against human authority in religion, joined with the acceptance of

the Scriptures as the only and the sufficient standard of Divine authority.

By it Christianity entered upon a new stage of development. It was not, therefore, a mere reformation of the existing Church, or of mediæval Christianity; it was a new birth of Christianity, which started it on a fresh career of progress and of influence. Dealing with the momentous interests of religion, it was grave in its character, profound and earnest in its thought, comprehensive in its scope, far-reaching and decisive in its results. Hence it embraced not only the Church, but the State, for the State was concerned with religion; not only the individual, but society and nations; not only religious, but civil freedom.

It is this width and depth of the Reformation, in its principles and spirit, which have given it a large and lasting influence.

Andrews's Institutes of Gen. Hist., Chap. 8, sec. 14–20, pp. 283–300.
Ap. Am. Cyc., **14**. 244.
Bryce's Holy Roman Empire, Chap. 18.
Edward Caird's Crit. Philos. of Im. Kant (N.Y., 1882), **1**. 71–72.
D'Aubigné's Hist. of the Ref., esp. the Preface.
Draper's Intellectual Development of Europe, Chap. 20, pp. 477–486.
Encyc. Brit., 8th ed., **18**. 821; 9th ed., **20**. 319. See also Gen. Index.
Fischer's Hist. of Mod. Philos. Descartes and his School, trans. (N. Y., 1887), Introd., Chap. 6, pp. 136–145.
Fisher: 1. Hist. of the Ref., esp. Chap. 1, 15.
2. Hist. of the Chr. Ch., Period 8.
3. Outlines of Univ. Hist., Pt. 3, Period 2.
Guizot's Hist. of Civilization in Europe, Lect. 12.
Gunsaulus's Monk and Knight, V. 1, Proem.
Hardwick's Hist. of the Chr. Ch. during the Ref. (Lond., 1880), esp. pp. 9–10.
Hausser's Period of the Ref. (N. Y., 1885).
Heeren's Inquiry into the Political Consequences of the Ref. Bound with the Eng. ed. of the author's An. Greece. (London, 1847) p. 243. See also p. 305.
Hegel's Philos. of Hist., trans. (Bohn's ed.), Pt. 4, sec. 3, Chap. 1.
Johnson's Cyc., **3**. 1552.

Lotze's Microcosmus, trans., 2 vols. in 1, **2**. 287–288.
McClintock and Strong's Cyc., **8**. 981.
Penny Cyc., **19**. 349.
Ranke's Hist. of the Ref. in Germany, trans. (Lond., 1845–47). 3 vols.
Robertson's Charles V., Lond., 1840, **3**. 359–366; Philad., 1860, **3**. 308–317. Works (Harper's ed.), **2**. 494–497.
Schaff's Hist. of the Ref. (Ch. Hist., V. 6), V. 1, esp. Chap. 1.
Schaff-Herzog Encyc., **3**. 2004.
Scherer's Hist. of Ger. Lit., trans. (N. Y.), **1**. 271, 281.
Schlegel's Hist. of Lit. (Am. ed.), p. 237.
Seebohm's Prot. Rev. (Ep. of Hist. S.), esp. Pt. 3, Chap. 7, 8.
Van Laun's Hist. of Fr. Lit., V. 1, Bk. 3, Chap. 4.
Viller's Essay on the Spirit and Influence of the Ref., trans. (Dover, N. H., 1807; Philad., 1833). Rev. in Chr. Q. Spec., **6**. 159.
Am. Bib. Repos., **9**. 332; **10**. 104, 253.
Chr. Exam., **28**. 20; **32**. 19; **72**. 255 (The Ref. and its Results).
No. Am., **111**. 102 (Luther and Ger. Freedom).
Westm., **37**. 177.

The Renaissance.

The Renaissance, or Revival of Learning, was the first general and permanent movement which marks the passage from the spirit of the Middle Ages to that of modern times. It was, indeed, the birth of the modern spirit in its essential character.

In form it was literary and æsthetic; in its general spirit, humanistic. Hence it was a revolt from the authority of the mediæval spirit, joined with a devotion to the classic spirit. It was not a mere revival of the ancient spirit, but a new spirit inspired by the old. It was marked by a certain liberality, freedom, and independence, which made it a departure from the antecedent spirit, as well as a preparation for the Reformation.

It has restored to modern civilization the classic treasures of the ancient civilization; it has given to modern education its most powerful impulse; modern literature owes to it its largest debt; and of art it was the golden age. The distinctive spirit of the present age is itself the essential spirit of the Renaissance, — modified, indeed, and varied,

but not lost. It is the spirit of inquiry, of independence, of reason, nourished by the conscious superiority of the human spirit in its career of progress, of self-development, of growing knowledge, and of a greater supremacy over nature.

Andrews's Institutes of Gen. Hist., Chap. 8, sec. 1–13, pp. 257–283.
Burckhardt's Renaissance in Italy, trans.
Draper's Intellectual Development of Europe, Chap. 20, pp. 465–469.
Encyc. Brit., 9th ed., **20.** 380 (Symonds). See also Gen. Index, V. 25.
Fisher: 1. Outlines of Univ. Hist., pp. 391–395.
2. Hist. of the Chr. Ch., pp. 278–286.
3. Hist. of the Ref., Chap. 3.
Fischer's Hist. of Mod. Philos. Descartes and his School, trans. (N. Y., 1887), Introd., Chap. 5.
Guizot's Hist. of Civilization in Europe (N. Y., 1855), pp. 244–245.
Gunsaulus's Monk and Knight, V. 1, Proem.
Hallam's Lit. of Europe (Harper's ed), V. 1, Chap. 2–5.
Hegel's Philos. of Hist., trans. (Bohn's ed.), pp. 425–427.
Lotze's Microcosmus, trans., 2 vols. in 1, **2.** 286.
Milman's Hist. of Lat. Christianity (N. Y., 1862), **8.** 488–494.
Thomas Morell's Hist. of Philos. and Sci. (Lond., 1827), pp. 320–326, 462–471.
Ranke's Hist. of the Popes (Lond., 1871), Bk. 1, Chap. 2, sec. 3, 4.
Roscoe's Life of Lorenzo de' Medici.
Schaff's Renaissance.
Schaff-Hertzog Encyc., **3.** 2027.
Scherer's Hist. of Ger. Lit., **1.** 264.
Symonds's Renaissance in Italy, V. 1, Age of the Despots, Chap. 1; V. 2, Revival of Learning; V. 3, Fine Arts; V. 5 (It. Lit., V. 2), Chap. 17.
Trench's Med. Ch. Hist., Lect. 26.
Van Laun's Hist. of Fr. Lit., V. 1, Bk. 3, Chap. 1–3.
Villari's Machiavelli and his Times, trans. (Lond., 1878), esp. V. 1, Chap. 1, Introd.
Brit. Q., **68.** 305 (Am. ed., p. 161).
Contemp., **34.** 645; **36.** 44.
New Eng., **23.** 661; **24.** 35, 414, 605 *et seq.*, esp. 670–673.
Quar., **154.** 33.
Westm., **108.** 351 (Am. ed., p. 171).

MARY, QUEEN OF SCOTS.

14. *Do the facts show the complicity of Mary, Queen of Scots, in Darnley's assassination?*

There is no personage of modern history whose character, career, and fate have elicited more interest than that of Mary, Queen of Scots. Her character and life must somehow match. How, then, does her life show her character? and how does her character interpret her life? The central event of her life, from which it may be dated backward and forward, was the murder of Darnley. Her relation to this is the impenetrable mystery of her character and life. If, on the one hand, her character does not seem so positively and clearly good as absolutely to preclude the bare suspicion of her knowing and consenting to such a crime, on the other hand the thought should not be entertained without proofs positive and strong. But the facts, though they may look dark, can at the most be made to appear only as incidental proofs; and the well known facts are susceptible of an interpretation consistent as well with her innocence as with her guilt.

The chief points in dispute are, whether she really hated Darnley, and whether her show of affection for him at the last was but feigned; whether she really loved Bothwell, whether her alleged letters to him are genuine, and whether she married him willingly or by constraint, or knew at the time that he was her husband's assassin; and, finally, how far she was the victim of party plots. It must be considered that her lot was cast in turbulent times, when party strife was fierce. What, then, was her part as one of the most conspicuous actors in this drama of life and history?

AFFIRMATIVE.

Brougham's Statesmen of the Times of Geo. III., V. 1, App. No. 4.
Burton's Hist. of Scotland, V. 4, Chap. 44–47.
Encyc. Brit., **15**. 596–598; **21**. 504–505.
Fisher's Hist. of the Ref., pp. 369–377.

Froude's Hist. of Eng., **8.** 242–275, 303–309, 348–381; **9.** 1–102, 112–122, 395–408.
Hume's Hist. of Eng., Chap. 39.
Mignet's Hist. of Mary, Queen of Scots.
Robertson's Hist. of Scotland. Works (Harper's ed.), V. 3, Bk. 4–7. Also, dissertation at the close on King Henry's Murder.
Sainte-Beuve's Eng. Portraits, p. 1.
Scott's Hist. of Scotland (Philad., 1836), **2.** 132–133.
Blackw., **101.** 389. Same, Liv. Age, **93.** 259.
Fortn., **37.** 13. Same, Ecl. M., **98.** 370.
Fraser, **84.** 586–588.
Liv. Age, **35.** 193.
No. Am., **114.** 323.
Westm., **57.** 96 (Am. ed., p. 52). Same, Liv. Age, **32.** 337.

NEGATIVE.

Henderson's Casket Letters and Mary, Queen of Scots.
Hosack's Mary, Queen of Scots, and her Accusers (Lond., 1870).
Lingard's Hist. of Eng., V. 6, Chap. 2, 3.
Meline's Mary, Queen of Scots, and her latest English Historian (N. Y., 1872). (A criticism of Froude.)
Scott's Hist. of Scotland (Philad., 1836), **2.** 133–135.
Skelton's Maitland of Lethington and the Scotland of Mary Stuart.
Miss Strickland's Queens of Scotland (Harper's ed.), V. 3, pp. 5–8, and V. 4, 5.
Blackw., **146.** 790 (Skelton).
Fraser, **28.** 253; **84.** 584–605.
Nation, **13.** 323.
Nat. Q., **9.** 275.
No. Am., **34.** 144.
Quar., **67.** 303 (Am. ed., p. 163).

EXECUTION OF MARY, QUEEN OF SCOTS.

15. *Was the execution of Mary, Queen of Scots, justifiable?*

The positions of Elizabeth and Mary respectively brought them into conflict. Mary stood for Catholicism, and Elizabeth for Protestantism; and these were brought — not only as religions, but for the supremacy in civil government —

into deadly strife. This aspect of the times may serve in great part to explain, even though it should not be thought altogether to justify, the conduct of Elizabeth toward Mary. The latter came under the power of the former; and this power she used to hold her in imprisonment for nineteen years, and then to procure her execution on a charge of complicity in a plot to assassinate herself. The trial could not be called a fair one; and the hapless victim died with a composure and dignity befitting her station as queen, and solemnly expressing her innocence to the last. This act served, indeed, to relieve the nation of one peril from Catholicism; yet it remains a grave question whether, especially considering the way in which it was done, it can be justified either legally or morally.

AFFIRMATIVE.

Burton's Hist. of Scotland, V. 5, Chap. 59, esp. p. 256.
Creighton's Age of Elizabeth (Ep. of Hist. S.), pp. 175–178.
Encyc. Brit., **15**. 599–602.
Fisher: 1. Hist. of the Ref., pp. 381–382.
2. Outlines of Univ. Hist., pp. 432–433.
Froude's Hist. of Eng. (N. Y.), V. 12, Chap. 34, esp. p. 363.
Green's Hist. of the Eng. People (Harper's ed.), V. 2, Bk. 6, Chap. 5, 6, esp. pp. 437–438.
Hallam's Constitutional History of England (Harper's ed.), Chap. 3, esp. pp. 99–100.
Hume's Hist. of Eng. (Harper's ed.), V. 4, Chap. 42. Also Notes Y and Z at the end of volume.
Knight's Hist. of Eng. (Lond.), V. 3, Chap. 12, 13.
Lord's Beacon Lights of Hist., **5**. 252–256.

NEGATIVE.

Brougham's Statesmen of the Times of Geo. III. (Lond., 1839), V. 1, App. No. 4, p. 399.
Encyc. Brit., Elizabeth, **8**. 144.
Lingard's Hist. of Eng., V. 6, Chap. 6.
Lord's Beacon Lights of Hist., **5**. 252–256.
Ranke's Hist. of Eng., V. 1, Bk. 3, Chap. 5 (some points for affirmative).
Robertson's Hist. of Scotland. Works (Harper's ed.), V. 3, Bk. 7.

Miss Strickland: 1. Queens of Scotland (Harper's ed.), V. 7, Chap. 60–62, p. 356 *et seq.*
2. Queens of Eng. (N. Y.), V. 3, Elizabeth, Chap. 9.
Blackw., **107.** 105 (Criticism of Froude). Same, Liv. Age, **104.** 365.
Fraser, **28.** 265–266. Penny M., **2.** 46.

THE PURITAN REVOLUTION.

16. *Was the Puritan Revolution justifiable?*

The Puritan Revolution must be considered as making the most eventful epoch of English history, and as occupying an important place in modern history as a whole. Its general character must be estimated from the principles involved in it, and from the results it secured.

Considered in itself, it was neither an entire success nor an utter failure. Its end seemed, indeed, to make it a failure; but subsequent history showed that it was the sure beginning, of which the successful revolution that followed it was the end, while this was itself the beginning of a new period of English history. The second revolution effected the complete establishment of the principle of constitutional liberty, for which the chief contention was made in the first.

The Puritan character, which stamped itself on the Revolution, was peculiar and striking. It was religious, narrow, strong, high, serious and earnest, independent, and imbued with an enthusiastic devotion to liberty. But the Puritanism of the Revolution, though deeply affecting English history, was not to be a permanent type of English character.

England was also to remain, in form, a monarchy; but a monarchy which, by a gradual process of peaceful development, was to become in spirit and in fact a republic, in which the source and seat of power should be the people.

In this view, the first revolution was, taken as a whole, premature, inasmuch as it was an unsuccessful attempt to force a result which should finally appear only after a long period of natural development.

Arnold's Lectures on Mod. Hist., Lect. 6.
Bancroft's Hist. of the U. S., rev. ed., V. 1, Pt. 2, Chap. 1, pp. 325–345; old. ed., V. 2, pp. 1–32.
Brodie's Constitutional Hist. of the Brit. Empire.
Fisher's Outlines of Univ. Hist., Pt. 3, Period 2, Chap. 9.
Gardiner's Puritan Rev. (Ep. of Hist. S.).
T. H. Green's Works, 2d ed. (Lond., 1889), **3**. 277, esp. pp. 277–278, 363–364.
J. R. Green: 1. Hist. of the Eng. People (Harper's ed.), V. 3, Bk. 7, esp. p. 194.
2. Short Hist. of the Eng. People, Chap. 8.
Guizot's Hist. of Civilization in Europe, Lect. 13. (The best brief description of parties and analysis of principles.)
Hallam's Constitutional Hist. of Eng., Chap. 7–10.
Hosmer's Short Hist. of Anglo-Saxon Freedom (N. Y., 1890), Chap. 9, 10. .
Hume's Hist. of Eng. (Harper's ed.), V. 5.
Knight's Hist. of Eng. (Eng. ed.), V. 4, Chap. 1–13.
Lingard's Hist. of Eng., V. 7, Chap. 4–6, esp. pp. 267–268; V. 8, esp. p. 163.
Macaulay's Essays, art. Milton, **1**. 233–259. Same, Ed. R., **42**. 324–342.
Mozley's Essays, **1**. 1 *et seq.*, art. Strafford.
Neal's Hist. of the Puritans (Harper's ed.), V. 1, Pt. 2, Chap. 12, pp. 428–432. (Gives arguments for the King, with answers.)
Ranke's Hist. of Eng., trans., V. 2, 3, Bk. 7–11.
Chr. Q. Spec., **1**. 385–389.
Ed. R., **103**. 1.
Nat. R. **7**. 382. Same, Liv. Age, **59**. 851.
New Eng., **1**. 250.
No. Am., **76**. 334.
Quar., **99**. 105 (Am. ed., p. 57).
Westm., **70**. 519 (Am. ed., p. 287).

EXECUTION OF CHARLES I.

17. *Was the execution of Charles I. justifiable?*

Absolute monarchy in the person of the King, and liberty as contended for by the Parliament and army, were in deadly conflict; and since the former would not yield, it

seemed inevitable, by the logic of events, that he must perish. The exigency was extraordinary, the act itself revolutionary. It is the Revolution, then, that must furnish the ground of its justification. It must be considered as a part of the Revolution, and as having a like ground of justification.

It may, however, be a question whether the Revolution was not in this itself extreme, and incapable of vindication. Can it be shown that this act was a necessary part of the Revolution, and important for the securing of liberty? To determine this, it must be considered somewhat by itself, as well as in its relation to the general course of events.

It was a radical measure, precipitated by the radical party, which constituted but a minority. It was an arbitrary act, done indeed in legal form, but from a virtual pre-judgment which made it certain; and its certainty was beforehand secured through the purging of the Parliament by an act of military violence. The trial of the King seems, therefore, to have been but a mockery of justice.

The moral influence of the execution was twofold. While on the one hand it created sympathy for the King, on the other it tended to dispel the halo of sacredness which had surrounded royalty. Yet it did not destroy the monarchy; so that in this act the extreme party did not attain the full end it sought.

Ap. Am. Cyc., **4**. 278.
Encyc. Brit., **5**. 404.

AFFIRMATIVE.

Brodie's Constitutional Hist. of the Brit. Empire, esp. **3**. 326–348.
Carlyle's Cromwell, Harper's ed., 1860, 2 vols., **1**. 328–331; Lond., 1871, 5 vols., **2**. 92–94.
T. H. Green's Works, 2d ed. (Lond., 1889), **3**. 326–327.
Knight's Hist. of Eng. (Lond.), **4**. 100–112.
Milton's Prose Works (Bohn's ed.). V. 1, A Defence of the People of Eng.; A Second Defence, etc.; Eikonoklastes V. 2, The Tenure of Kings and Magistrates.
Picton's Cromwell, pp. 272–277.
Chr. Exam., **40**. 451–453.
Chr. Q. Spec., **1**. 398–402.

Ed. R., **40**. 92. (A rev. of Brodie.)
Meth. Q., **5**. 355–358; **6**. 588–590; **8**. 66–69.

NEGATIVE.

Bancroft's Hist. of the U. S., rev. ed., **1**. 333–335; old ed., **2**. 13–17.
Green's Hist. of the Eng. People (Harper's ed.), **3**. 260–263.
Hallam's Constitutional Hist. of Eng. (Harper's ed.), Chap. 10, Pt. 1, pp. 361–365.
Hume's Hist. of Eng. (Harper's ed.), **5**. 380–383.
Lingard's Hist. of Eng., **8**. 108–120.
Macaulay: 1. Essays, **1**. 497–502, art. Hallam's Constitutional Hist. of Eng. Same, Ed. R., **48**. 138–141.
2. Essays, **1**. 247–248, in art. Milton. Same, Ed. R., **42**. 334.
May's Democracy in Europe (N. Y., 1878), **2**. 430–437.
South's Sermons (Philad., 1844), V. 4, Serm. 33.

PROTECTORATE OF CROMWELL.

18. *Was the Protectorate of Cromwell an unjustifiable usurpation and tyranny?*

Cromwell corresponded to and matched his age more precisely and completely than any other man. He was responsive and equal to its emergencies, to its wants and requirements. His self-development kept pace with the progress of events. The age was great, great in opportunities and events, and called for a great man; and among not a few who were more than ordinary, who were clear-sighted, true, and patriotic, he was the one great man, — great because he was strong and wise, because he had the mind to perceive and the will to do what needed to be done.

The age was first revolutionary; and, its spirit working in him mightily, his achievements became the marvels of its history. When the extreme limit of revolution was reached, then came the inevitable reaction; and, with characteristic promptness, Cromwell was more than ever the creature and the creator of his age. The revolution was extraordinary,

in the interest of liberty; the reaction arbitrary, in the interest of good government, and of order, peace, and prosperity. The government of the Protector, which brought glory alike to himself and to the nation, was, in its administration and power, rather personal than national. It had not its root in the nation, and passed away with its creator. But the age had its great mission, and with this that of Cromwell was coincident. Cromwell, then, must be estimated in the light of his age, of which he is the best representative.

The justification or condemnation of the Protectorate of Cromwell will be found in the answers given to these two questions: Was his usurpation of the government a necessity, required by the exigency of the times, and by a due regard to the good of the nation? Can the tyranny of an arbitrary government, which found little support in the nation, be justified by the good results which accompanied it?

AFFIRMATIVE.

Ap. Am. Cyc., **5.** 505–507.
Bancroft's Hist. of the U. S., rev. ed., **1.** 335–342; old ed., **2.** 18–27.
Bissett's Hist. of the Commonwealth of Eng. (Lond., 1864–67), 2 vols.
Brodie's Constitutional Hist. of the Brit. Empire (Lond., 1866), **3.** 438–501.
Forster's Statesmen of the Commonwealth of Eng.
Green's Hist. of the Eng. People (Harper's ed.), V. 3, Bk. 7, Chap. 12; also pp. 277–278.
Guizot's History of Cromwell, trans. (Philad., 1854), V. 1, 2, Bk. 4–8.
Hallam's Constitutional Hist. of Eng., Chap. 10, Pt. 2 (Harper's ed.), pp. 369–385.
Hume's Hist. of Eng. (Harper's ed.), **5.** 432–435, and Chap. 61.
Lingard's Hist. of Eng., V. 8, Chap. 5–7.
May's Democracy in Europe (N. Y., 1878), **2.** 441–451.
Mozley's Essays (N. Y., 1878), **1.** 229. (Rev. of Carlyle's Cromwell.)
No. Am., **37.** 183–185.
Westm., **8.** 350; **96.** 121–136; **99.** 146–150.

NEGATIVE.

Canfield's Lecture on the Life and Character of Oliver Cromwell (Cleveland, O., 1847), pp. 102–155.
Carlyle: 1. Cromwell's Letters and Speeches, Pt. 7–10, Harper's ed., V. 2; Eng. ed. (Lond., 1871), V. 3–5.
2. Heroes and Hero Worship, Lect. 6.
Encyc. Brit., **6**. 601–604.
Gardiner's Hist. of the Great Civil War (1891), V. 3.
T. H. Green's Works, 2d ed. (Lond., 1889), **3**. 345–364, esp. 363–364.
Knight's Hist. of Eng. (Lond.), V. 4, Chap. 10–13.
Lord's Beacon Lights of Hist., V. 4, Lect. 39.
Macaulay: 1. Essays, **1**. 502–512, art. Hallam's Constitutional Hist. of Eng. Same, Ed. R., **48**. 141–149.
2. Essays, **1**. 249–251, art. Milton. Same, Ed. R., **42**. 335–336.
Picton's Cromwell, Chap. 22–30, esp. pp. 502–506.
Ranke's Hist. of Eng., trans. (Ox., 1875), V. 3, Bk. 12. (Justified historically, in its results, if not constitutionally.)
Chr. Q. Spec., **1**. 402–425.
Contemp., **21**. 408. Same, Ecl. M., **80**. 447. Same, Liv. Age, **116**. 771.
Ecl. M., **57**. 474–484.
Liv. Age, **44**. 431–434.
Meth. Q., **5**. 360–364; 6. 595–596; **8**. 71–84.
Nation, **54**. 382.
Westm., **33**. 181.

RICHELIEU'S POLICY.

19. *Were the results of Richelieu's policy beneficial to France?*

Richelieu was, by native capacity, a king and ruler of men. It was, then, but natural and fit that he should become, in power and influence, supreme in France at a time when her King in name needed a master.

Richelieu's capacity was great, how did he use it? His opportunity was likewise great, how did he improve it? He framed a policy, definite, positive, and consistent. Like the mind that conceived it, it was comprehensive and strong. It embodied the idea which great minds have sought in various ways to realize, the idea of a comprehensive unity.

Richelieu sought to realize it in a practical way, by the concentration of power in the King, by making the monarchy absolute.

His power was in his will, for his will was equal to his thought. With him action followed thought, and made it real. Hence by his policy he made France great, — great in herself and in her relative position among the European states. The power of his mighty will created the permanent power of an absolute government. But absolute government implies the possession and exercise of an irresponsible power, which does not permit the freedom of the governed. Right here, then, lies the decisive point of the question. Was absolute monarchy for France a necessity of the times? Did its subsequent workings result in a preponderance of good or of evil? In other words, in the light which subsequent history casts upon the policy of Richelieu, does it appear that it was the best which could be done for France at the time, and that it may be considered as a necessary and important step in the path of her progress?

Ap. Am. Cyc., **14.** 316.
Bridges's France under Richelieu and Colbert.
Crowe's Hist. of France (Philad., 1835), V. 2, Chap. 2.
Duruy's Hist. of France, abr. and trans. (N. Y., 1889), pp. 389–403.
Dyer's Mod. Europe, 2d ed. (Lond., 1877), **3.** 250–251; **4.** 298–299. See Index.
Encyc. Brit., 8th ed., **19.** 159; 9th ed., art. France, **9.** 567–570.
Guizot's Hist. of France, trans. (Bost.), V. 5, Chap. 38–42; Ibid., abr. by Masson, Chap. 10.
Kitchin's Hist. of France (Ox., 1877), V. 3, Bk. 4, Chap. 4, 5. esp. p. 83.
Lord's Beacon Lights of Hist., V. 4, Lect. 38.
Stephen's Lectures on the Hist. of France, Lect. 20.
Student's Hist. of France, Chap. 19.
Thierry's Formation and Progress of the Tiers État, trans., Bohn's ed., (Lond., 1859), Chap. 8.
White's Hist. of France, pp. 311–323.
Atlan., **9.** 611.
For. Q., **29.** 276–277, 283.

Fraser, **75**. 537. Same, Ecl. M., **69**. 78.
Nat. R., **11**. 45. Same, Ecl. M., **51**. 304.
Quar., **158**. 374.
Temp. Bar, **45**. 328. Same, Liv. Age, **127**. 661. Same, Ecl. M., **86**. 279.
Temp. Bar, **62**. 229. Same, Liv. Age, **150**. 214.

THE FRENCH REVOLUTION.

20. *Was there in the French Revolution more of good than of evil?*

The French Revolution, considered in its startling and tragic events, in its radical principles, and in its momentous results and far-reaching influence, forms one of the most important epochs of modern history. France was but the centre, from which burst forth and spread abroad through all Europe this transforming energy. It was an extreme and violent reaction from absolutism in government and from aristocracy in society; hence its influence was alike profound on government and society.

In its aim and effort it was most radical and destructive. It was an uprooting of the old to make way for the new. Yet, in the nature of the case, destruction not only went before, but for the time far exceeded creation; for it was easier to abolish the old than to bring in and establish the new. The first was speedily done, with passion and violence; the second must be wrought slowly, with labor and wisdom, in patience and through much experience.

There was a fervor of enthusiasm for liberty, equality, and fraternity; and in the commotion which this excited the high fled or were killed, while the low clamored for their rights in anarchy and bloodshed. Never was revolution more radical and complete. It was a vain attempt to enact theories with no basis of experience, to build up the future without the past for its foundation.

Yet in this strange compound of good and evil lay the future, not of France alone, but of modern society and government. Modern civilization was in it compressed

and intensified. It is modern to the core: in its central principle of liberty, equality, and fraternity; in its deliverance and elevation of the many; in its aspiration and inspiration; in its struggles, victories, and defeats; in its enthusiasm and tragedies. It was complex and various, with conflicting parties and opinions, with the diverse elements of human nature in full play, and is not fairly judged by its excesses, crimes, and impieties. Neither can it be rightly and fully understood by a near or narrow view. For its clear comprehension there is required a long look backward and forward, at its causes and results, together with an impartial weighing of its good with its evil. It is the mighty movement which convulsed and transformed France, and whose pervasive influence has leavened society and revolutionized governments.

AFFIRMATIVE.

Andrews's Inst. of Gen. Hist., Chap. 10, sec. 2–17, pp. 349–384.
Buckle's Hist. of Civilization, V. 1, Chap. 12–14, esp. pp. 668–670.
Carlyle's Fr. Rev. (Harper's ed., 1869), esp. 1. 207–210 (Bk. 6, Chap. 1); 2. 417–429 (Bk. 9, Chap. 6–8).
Encyc. Brit., 9. 596–608.
Erdmann's Hist. of Philos., trans., 2. 360–361.
Fisher's Outlines of Univ. Hist., pp. 497–519.
Guizot's Hist. of Civilization in Europe, Lect. 14.
Hazlitt's Life of Bonaparte, V. 1, Chap. 3–6.
Lamartine's Hist. of the Girondists (Harper's ed.), 1. 17–24, 46–47, 248–262; 3. 536–538.
Lord's Beacon Lights of Hist., V. 4, Lect. 45, also pp. 303–317.
Mackintosh's Misc. Works (Philad., 1854). A Defence of the Fr. Rev. (A reply to Burke.)
Martin: 1. Hist. of France: Decline of the Fr. Monarchy (Bost., 1865), 2. 607–614.
2. Pop. Hist. of France, from 1st Rev. to the Present Time (Bost.), V. 1. See esp. pp. 19, 54, 59–61, 80–117. 131, 135, 202–203, 341–344, 449–450, 547–548, 616–622.
May's Democracy in Europe (N. Y., 1878), Chap. 13–14, esp. 2. 230–232.
Michelet's Hist. of the Fr. Rev., trans.
Mignet's Hist. of the Fr. Rev., trans. (Lond., 1873), esp. pp. 1–2, 53–54, 164–166.

Mill's Dissertations and Discussions (N. Y.), **1.** 82. (A rev. of Alison's Hist. of Europe.)
Morley's Rousseau (Lond., 1873), **1.** 1–7; **2.** 50–54, 187–191.
Pressensé's Religion and the Reign of Terror, trans. (N. Y., 1868), pp. 9–10, 20–29, 45, 49–50, 58–65.
Thiers's Hist. of the Fr. Rev. (Am. ed.), esp. **4.** 429–430.
Tocqueville's Old Régime and the Rev., trans. (Harper's ed., 1856), esp. Bk. 1; Bk. 2, Chap. 20.
Ed. R., **71.** 424–425 (Am. ed., p. 233).
Nation, **17.** 307; **27.** 44; **31.** 109, 149.
Putnam, **8.** 471.

NEGATIVE.

Adams's Democracy and Monarchy in France, Chap. 1–3.
Alison's Hist. of Europe (Harper's ed., 1860), V. 1, esp. pp. 29–30, 47, 64–65, 112, 130–132, 157, 214–215, 231–232, 293–295, 310–312, 318–320, 388–390; V. 2, pp. 192–193, 237–238; V 4, pp. 129–130, 552–554.
Burke's Reflections on the Rev. in France; also, Letters and other Papers relating to the same. See Works, Harper's ed., 1854, 3 vols., V. 1, 2; Bost., 1874, 4th ed., 12 vols., V. 3–6.
Comte's Pos. Philos., trans. (Lond.), **2.** 442–444.
Lecky's Hist. of Eng. in the 18th Cent. (N.Y.), V. 5, Chap. 20, 21.
Morley's Rousseau (Lond., 1873), V. 2, Chap. 12, esp. pp. 130–141.
Pressensé's Religion and the Reign of Terror, trans. (N. Y., 1868), pp. 80, 88, 91–96, 108–114, 161–247, 252–254, 292–294.
Scott's Life of Napoleon, Chap. 1–18.
Sybel's Hist. of the Fr. Rev. (Lond., 1866–68).
Taine: 1. Ancient Régime (N. Y., 1876), Bk. 3, 4, esp. pp. 170, 201–203, 317–319, 323–328.
2. Fr. Rev., 3 vols. (N. Y., 1878–85), esp. **1.** 214–216, 246, 298–299, 355–356; **2.** 1–23, 111, 137, 192–195, 323–333; **3.** 2–4, 30–51, 116–120, 164–192, 291–304, 347–351, 416–418.
Contemp., **36.** 432 (Rev. of Taine); **39.** 944 (Principles of '89).
Ecl. M., **111.** 466 (Goldwin Smith).
Ed. R., **6.** 137; **133.** 1.
For. Q., **29.** 275.
Nation, **17.** 322; **33.** 198.
No. Am., **93.** 391.
Quar., **49.** 152; **76.** 521 (Am. ed., p. 281).

NAPOLEON.

21. *Is the career of Napoleon indefensible?*

Napoleon is the prodigy of modern history. In military genius and achievements he ranks with Alexander, Cæsar, and Hannibal. Of the eventful history of his own time he is the central figure, the chief actor; that history is in fact his biography. So is his intrinsic greatness blended with the events of one of the most memorable epochs of modern times that the most studied depreciation fails essentially to diminish it.

He was made by his time, and in turn made his time. The mighty force of the Revolution was concentrated in his single person. He took up its work, and did for it what he alone could do; and his supremacy was but another stage of the Revolution. It was the conclusion of the Revolution in the law, order, equality, and centralization of a despotic government. This seems to have been the necessary transition, in the order of Providence, from the anarchy resulting from a radical revolution to the regulated and established liberty of a constitutional government. It was, then, though not yet liberty, a long step away from anarchy toward true liberty; and had left far behind, as in a remote past, the confirmed absolutism which the Revolution forever destroyed.

So much for France considered in herself; what, now, of her relation to the rest of Europe? Her subjection to the Revolution placed her in antagonism to Europe, or rather to the ruling powers. On the other hand, since it put her in the van of progress, it made her the leader of the nations or peoples of Europe.

Now Napoleon was by nature a warrior and a conqueror. Coming forward in the time of a general war, when Europe was arrayed against France, he fought and conquered for France, for revolutionary France. In fact, the whole series of wars, including all the wars of Napoleon, which formed a chief characteristic of the revolutionary epoch, had a vital

connection with the Revolution; and the overturnings which they effected in Europe were favorable to the general promotion of political liberty and of national unity. Hence the career of Napoleon, whatever he himself may have intended, must be considered as having contributed much to the conservation of the principles of the Revolution in France, and to their promotion in many of the countries of Europe. Nor was all lost in his fall. He did a work which remains, a work far surpassing his own thought or plan; for he was the instrument of the Supreme Power and Wisdom which rules in the affairs of men.

We have thus considered Napoleon historically, in his relation to the age; for his career was in the largest sense historical, and not merely individual. Personally he was possessed of extraordinary force, intensity, concentration, quickness, and endurance. But with his great ability he had also great weaknesses; and doubtless his greatest weakness, like that of some other great men, is found in his defective moral principle. He was not destitute of the moral, but neither was he subject to it. He sought success with too little regard to the means, and was not in harmony with the moral order of the world.

AFFIRMATIVE.

Adams's Democracy and Monarchy in France, Chap. 4. Same, No. Am., **116**. 1.

Alison's Hist. of Europe (Harper's ed.), **1**. 478–479; **2**. 67–68, 237–238, 562–585, 599–600; **3**. 7–39, 498, 538–540, 600–601; **4**. 85–101, 415–419.

Bayne's Essays (Bost., 1858, and Chicago, 1880), V. 2, Chap. 6, pp. 208–234.

Brougham's Polit. Philos., Pt. 3, Chap. 22.

Channing's Works, **1**. 69. Same, Chr. Exam., **4**. 382; **5**. 135.

Comte's Pos. Philos., trans. (Lond.), **2**. 442–444.

Dyer's Mod. Europe, 2d ed. (Lond., 1877), V. 5, Chap. 59–67, esp. pp. 361–362.

Emerson's Prose Works (Bost., 1873), **2**. 136–138 (Representative Men: Napoleon).

Encyc. Brit., **9**. 608–618.

Lanfrey's Hist. of Napoleon the First (Lond. and N. Y., 1871),

1. 24, 62, 88–91, 93–101, 190–203, 241–242, 261–262, 274–275, 284–292, 307–357, 368–393, 399–403, 414–452, 496; **2.** 1–14, 85, 101–110, 127–170, 190–203, 222–247, 380–383, 398–399, 418–427, 462–463, 531–532, 551–552, 557–559, 563–567, 571–572, 605–610; **3.** 1–3, 336–339, 562–566, 575–581.

Lord's Beacon Lights of Hist., V. 4, Lect. 47.

Martin's Pop. Hist. of France (Bost.), **2.** 24–25, 27, 29, 44, 117–122, 124–126, 164–169, 177–181, 200–202, 209, 240–241, 281–287, 305–306, 417, 420–421, 452–454, 550.

Pressensé's Religion and the Reign of Terror, trans. (N. Y., 1868), pp. 274, 286–287, 292, 316, 317–344, 352–358, 359–378. Extract from the above, Hours at Home, **2.** 548.

Scott's Life of Napoleon.

Seeley's Napoleon the First (Bost., 1881), esp. pp. 237–315 (Napoleon's Place in Hist.). Same, in part, Encyc. Brit., **17.** 192.

Stevens's Life of Madame de Staël, **2.** 275–280.

Brit. Q., **55.** 1. Same, Liv. Age, **112.** 771.

Contemp., **31.** 106–108. Same, Ecl. M., **90.** 164–165. Same, Liv. Age, **136.** 132–134.

Ecl. M., **23.** 181.

Ed. R., **107.** 358 (Am. ed., p. 183); **108.** 32 (Am. ed., p. 16); **126.** 299 (Am. ed., p. 153).

For. Q., **17.** 317.

Meth. Q., **16** 568.

New Eng., **11.** 329.

N. Princ., **3.** 145, 289 (Taine).

Nation, **41.** 467.

Putnam, **5.** 12, 429.

Westm., **97.** 399 (Am. ed., p. 189).

NEGATIVE.

Abbott's Life of Napoleon. Same, Harper, V. 3–10.

Alison's Hist. of Europe (Harper's ed., 1860), **1.** 479–480; **2.** 78, 192–193, 200–208, 214, 216–221, 319.

Andrews's Institutes of Gen. Hist., Chap. 10, sec. 18, 19, pp. 385–391.

Bayne's Essays, V. 2, Chap. 6, pp. 181–208.

Bryce's Holy Roman Empire, pp. 356–363, esp. p. 361.

Duruy's Hist. of France, abr. and trans. (N. Y., 1889), Chap. 62–67, esp. pp. 622–623.

Emerson's Prose Works (Bost., 1873), **2.** 121–136.

Fyffe's Hist. of Mod. Europe (N. Y., 1887), V. 1, esp. pp. 537–541. Rev. in Nation, **32.** 76.

Guizot's Hist. of Civilization in France (N. Y., 1855), **2.** 398–400.
Hazlitt's Life of Napoleon (Philad., 1875), **2.** 45–50, 68–96, 169–177, 212–216, 222–228, 231–252, 282–295, 359–360, 365–367, 384–410; **3.** 18–26, 162–165, 187–188, 191–194, 248–250, 273–299, 380–383.
Martin's Pop. Hist. of France (Bost.), **2.** 272–273.
Mignet's Fr. Rev., Bohn's ed. (Lond., 1873), p. 408.
Morris's Fr. Rev. and First Empire (Ep. of Hist. S.), pp. 170–172, 185–194, 218, 240–241, 258–259.
Ropes's The First Napoleon. Rev. in Dial (Ch.), **6.** 242. Lit. W. (Bost.), **16.** 469.
Thiers's Consulate and Empire (Philad., 1878), esp. **1.** 58, 63–65, 198, 247–248, 318–319, 414–416, 498–499; **2.** 104, 208–211, 268, 332; **5.** 225–228, 737–758.
Van Laun's Fr. Revolutionary Epoch, **1.** 395–396, 502–503.
Ed. R., **27.** 459.
No. Am., **20.** 393 (Code Napoleon); **114.** 200 (Criticism of Lanfrey's Napoleon).
Putnam, **5.** 19–20 (Letter of Joseph Bonaparte).
Quar., **173.** 438.

BANISHMENT OF NAPOLEON.

22. *Was the banishment of Napoleon to St. Helena justifiable?*

Napoleon, having been been beaten in his contest with the European powers and exiled to Elba, returns after a brief space and again throws down the gage of battle. Risking all on a single great battle, he is utterly overthrown, and his fortunes irretrievably ruined. France will have no more of him, and the Allies are marching with quick steps on Paris.

Whither now shall he turn? Whither flee from his eager pursuers? He would run for refuge to far-off, free America; but lo! English vessels are at hand to intercept him. Resolving to trust the magnanimity of England, he gives himself up and claims her hospitality. And now England has in her power the great foe of Europe, and, above all, her own greatest foe. What shall be done with him? The exigency seems so great as to demand extreme meas-

ures. He is summarily disposed of in a manner that seems somewhat arbitrary. Less as a punishment for the past than for security in the future, it is determined to hold him a prisoner for life on a distant rocky isle.

Was this really a breach of faith? Had Napoleon any claim upon England? Was he properly a prisoner of war? Was the act necessary for the protection of Europe? Was the fallen Emperor likely again to become a disturber of its peace?

AFFIRMATIVE.

Campbell's Lives of the Lord Chancellors of Eng. (Bost., 1875), 9. 102. Life of Lord Eldon, closing paragraph of Chap. 202.
Channing's Works, 1. 123–124.
Encyc. Brit., 17. 225.
Fyffe's Mod. Europe (N. Y.), 2. 57–58.
Knight's Hist. of Eng. (Lond.), 8. 38–41.
Lockhart's Life of Napoleon, abr. (N. Y. and Auburn, 1856), pp. 382–389.
Thiers's Hist. of the Consulate and Empire (Philad., 1878), 5. 700–704.
Van Laun's Fr. Revolutionary Epoch, 2. 202–203.

NEGATIVE.

Abbott's Life of Napoleon, 2. 535–551. Same, Harper, 9. 935–947.
Hazlitt's Life of Napoleon (Philad., 1875), V. 3, Chap. 57.
L'Ardeche's Hist. of Napoleon, trans. (N. Y., 1860), two vols. in one, V. 2, Chap. 23.
Las Cases's Journal of the Life of Napoleon at St. Helena (Bost., 1852), 1. 21–53.
Lester's Napoleon Dynasty (N. Y., 1873), pp. 211–213.
Martin's Pop. Hist. of France (Bost.), 2. 568–569.

NAPOLEON AND HANNIBAL.

23. *Did Napoleon exhibit as great military genius as Hannibal?*

The great captain is the soul of his army. He not only organizes, but wields it. He is its will, and what it effects

is done from him as the source of its combined action. He also inspires it with enthusiasm, and every heart beats with his. Thus one man becomes practically many thousands, and these thousands become as one. The one thinks and wills for the thousands; the thousands act together from the thought and will of the one. Hence it is evident that all is not due to method and organization. If there is an art of war, there is likewise individual genius to employ it, and the genius counts for more than the art. Hence, in comparing great commanders, it is their individual genius that must be chiefly considered. But in estimating this, other things must also be taken into the account: their circumstances; their helps and hindrances; their resources of men and means; the character of their army, including the ability of their subordinate officers, as well as the like things pertaining to the enemy which may serve to make it formidable or otherwise.

NAPOLEON.

The great genius of Napoleon was exercised chiefly in war. He had all the qualities of a great military commander: originality of conception and clearness of insight; a will equal to his thought, and prompt and sure in the execution of his plan; a capacious mind, which cherished large designs; a restless activity, which knew no pause; a commanding power, which dominated all minds; a resistless force, which like a whirlwind swept all before it; in short, a grasp of thought and an intensity and power of action, which easily effected extraordinary results. Thus he was not only master of his art, but its only complete master, for it was in himself; it was the offspring of his genius and coequal with it. He neither learned it of others, nor could he impart it to others as he himself knew it; and of whatever general service it may be, none save one of like mind could practise it as did he. From the beginning to the end of his extraordinary career he manifested the brilliance and power of his military genius.

Alison's Hist. of Europe (Harper's ed.), V. 1. Chap. 20, esp. pp. 422–423, also pp. 509–510; 2. 96–99, 110, 350–380, 408, 436–462, 517–545; 3. 184–190, 193–212, 237–258, 460; 4. 58–84, 91–99, 130–140, 198–200, 286–338.
Brougham's Miscellanies (Philad., 1841), 1. 237–239.
Dodge: 1. Great Captains, Lowell Lect. (Bost., 1889), Lect. 6.
2. Napoleon (Great Captains S.).
Hazlitt's Life of Napoleon (Philad., 1875), V. 1, Chap. 7–14; V. 2, Chap. 17, 28, 35; V. 3, Chap. 43–45, 50–52.
Lester's Napoleon Dynasty (N. Y., 1873), pp. 65–89, 101–109, 122–127, 138–143, 150–158, 167–170, 200.
Lord's Beacon Lights of Hist., 4. 411–412.
Ropes's The First Napoleon.
Scott's Life of Napoleon, Chap. 21–28, 37, 49, 52–54.
Thiers: 1. Fr. Rev. (Philad., 1846), 3. 389–432; 4. 2–142.
2. Consulate and Empire (Philad., 1878), 5 vols., V. 1, Bk. 4, 22; V. 2, Bk. 22, 23, 25–27; V. 3, Bk. 34–35; V. 4, Bk. 48–50. Also V. 5, pp. 742–758 (General estimate of his military genius).
No. Brit., 33. 143–144.
Westm., 15. 225.

HANNIBAL.

There is a simplicity in the character of Hannibal, together with a unity in his career, which makes his greatness easier to estimate than that of Napoleon. The supreme motive of his life was patriotism; and this was manifested in an absorbing hatred of Rome, and in a resolute and steadfast purpose to destroy it. In the pursuit of this end he was dependent chiefly on himself; so that, in the long contest which ensued, it was Hannibal with his matchless genius against Rome with her endurance and resources. Far from home, and unsupported by his own government; with a small army, recruited from various nations; in the country of his enemy, the most warlike and successful nation of antiquity, — Hannibal not only maintained himself, but by a series of overwhelming victories struck his foes with terror and wellnigh effected their ruin. Thus the greatness of his genius is manifest in the wonderful results he achieved, considering especially the valor of his foe and the paucity of his own resources.

Arnold's Hist. of Rome (N. Y., 1856), 3 vols. in one, Chap. 43–44, 46, and Supp.
Brougham's Miscellanies (Philad., 1841), **1.** 239.
Church's Story of Carthage (Story of the Nations S.), Pt. 4.
Dodge: 1. Great Captains, Lowell Lect. (Bost., 1889), Lect. 2.
2. Hannibal (Great Captains S.).
Encyc. Brit., **11.** 441.
Ihne's Hist. of Rome (Lond., 1871), V. 2, Chap. 8.
Liddell's Hist. of Rome (Harper's ed.), Chap. 30–34, esp. pp. 294–295.
Livy's Rom. Hist., trans. (Edin., 1761), V. 4–6, Bk. 21–30.
Merivale's Gen. Hist. of Rome, Chap. 20, 21; also Appleton's ed., 1875, p. 172; Harper's ed., 1879, p. 198.
Mommsen's Hist. of Rome, trans. (N. Y., 1873), Bk. 3, Chap. 4–6, esp. pp. 114–116, 333–334.
Niebuhr's Lect. on the Hist. of Rome, trans. (Lond., 1870), 1 vol., Lect. 71–77, esp. pp. 371–373.
R. Bosworth Smith: 1. Carthage and the Carthaginians, 2d ed. (Lond., 1879), Chap. 10–15, esp. pp. 287–294.
2. Rome and Carthage (Ep. of An. Hist. S.), abr. from above, Chap. 9–14, esp. pp. 166–169.
Philip Smith's Hist. of the World (N. Y., 1866), V. 2, Chap. 26.
William Smith's Dict. of Gr. and Rom. Biog., Hannibal, No. 10, **2.** 333.
Thiers's Consulate and Empire (Philad., 1878), **5.** 754–755.
Blackw., **57.** 752.
Ed. R., **43.** 163 (Passage of the Alps).

THE NEW ENGLAND PURITANS.

24. *Have the New England Puritans been censured too severely for their treatment of the Quakers and the so called witches?*

The New England Puritans, like the parent stock, were possessed of a sturdy character, and made life a stern reality. Serious, upright, profoundly earnest, and intensely religious, they practised intolerance like that from which they themselves had fled. It is this inconsistency which is their condemnation. If their character were less bright,

the blot on it would not appear so dark or conspicuous. But though the stain be indelible, it does not cover their whole character. Indeed, intolerance can scarcely be reckoned an essential element of the Puritan character.

They held positive opinions, and their government consisted in a union of religion with the state. Hence it is to be considered how far they regarded what would now be deemed intolerance as necessary for self-protection. The Quakers who troubled them seem to have been intruders and religious fanatics, and would not accept of banishment as a punishment. None the less, though they seemed to provoke their fate, were they martyrs to the vital principle of religious liberty. The witchcraft delusion was the flaming up of the dying embers of a superstition which had prevailed long and extensively in the Old World, where it had been accepted by wise and good men, and had led to the sacrifice of many victims. The crimes and tragedies comprised in it are the lasting disgrace of all who were responsible for or approved them; yet it is evident that the condemnation should be confined to the few guilty ones.

Bancroft's Hist. of the U. S., rev. ed. (N. Y., 1883), V. 1, Pt. 1, Chap. 19; V. 2, Pt. 3, Chap. 3, pp. 58–67. Same, in substance, old ed. (Bost., 1854), V. 1, Chap. 10, pp. 446–469; V. 3, Chap. 19, pp. 72–78, 84–99.

Bryant and Gay's Pop. Hist. of the U. S. (N. Y., 1883), V. 2, Chap. 3, 8, 19.

Dexter's As to Roger Williams (Bost., 1876), pp. 105–141.

The Early Hist. of Mass., Lowell Lectures (Bost., 1869), Lect. 2, 3. Rev. in Nation, 8. 253.

Everett's Orations (Bost., 1858), 1. 234–243.

Fiske's Beginnings of New England, Chap. 7, esp. pp. 179–191.

Hallowell's Quaker Invasion of Mass. (Bost., 1884).

Hildreth's Hist. of the U. S., 1. 399–409.

Jennings's Eighty Years of Republican Gov. in the U. S., Am. ed. (N. Y., 1868), Chap. 9, pp. 178–186.

Lowell's Among My Books, 1. 242–245; 1. 81–150, esp. pp. 143–148. Same, No. Am., 106. 176–232, esp. pp. 226–231.

Palfrey's Hist. of New England, V. 2, Chap. 12.

James S. Pike's The New Puritan: Life of Robert Pike (N. Y., 1879).

Upham's Salem Witchcraft (Bost., 1867), 2 vols.
Bib. Sac., **34**. 473.
Chamb. J., **3**. 381. Same, Liv. Age, **6**. 166.
Chr. Exam., **11**. 240; **87**. 130–135.
Chr. R., **14**. 343.
Cong. Q., **10**. 154.
Ed. R., **102**. 542 (Am. ed., p. 278). Same, Liv. Age, **47**. 577.
Ed. R., **128**. 1. Same, Liv. Age, **98**. 387.
Nation, **5**. 391.
No. Am., **68**. 87, 93; **77**. 331; **100**. 161; **108**. 337 (W. F. Poole).
O. and N., **2**. 4, 303 (Hallowell).
Putnam, **7**. 505.

BANISHMENT OF ROGER WILLIAMS.

25. *Was the banishment of Roger Williams justifiable?*

The fame of Roger Williams is chiefly due to his advocacy and promotion of the principle of religious liberty; and it has been quite commonly assumed that this was the vital point in the controversy which led to his banishment, and hence that this was a direct and flagrant violation of religious liberty, an act of gross intolerance.

On the other hand, it is contended that the facts show the incorrectness of this assumption; that religious liberty did not enter into the question at issue which procured his banishment; that this was decided from political reasons, because his course was detrimental to the peace and welfare of the settlement; and that he was excluded, as others had been, as a disturber, and for self-protection.

The Puritans were themselves reformers, but Williams was more radical, and carried farther the principle of separation. Hence his antagonism to them excited their antagonism to him. He himself showed somewhat of the intolerance of a zealous reformer in his denunciation of and separation from others, while those whom he attacked showed intolerance in their determination to make their practical experiment of government a success. Fortunately the issue was happy for both sides.

AFFIRMATIVE.

Dexter's As to Roger Williams (Bost., 1876).
Early Hist. of Mass., Lowell Lect. (Bost., 1869), pp. 90–95.
Palfrey's Hist. of New Eng., **1.** 405–425.
Winthrop's Hist. of New Eng. (Bost., 1853), **1.** 993–994, 204.
Chr. Exam., **16.** 97.
New Eng., **36.** 11 (Rev. of Dexter).
No. Am., **77.** 371–372; **106.** 677–682; **123.** 474 (Rev. of Dexter).
Unit. R., **35.** 20.

NEGATIVE.

Arnold's Hist. of Rhode Island (N. Y., 1859–60), V. 1.
Backus's Hist. of the Baptists in New England, 2d ed. (Newton, Mass., 1871), V. 1, Chap. 2, pp. 39–59.
Bancroft's Hist. of the U. S., old ed. (Boston, 1854), **1.** 366–381; rev. ed. (N. Y., 1883), V. 1, Chap. 15.
Gammell's Life of Roger Williams (Sparks's Am. Biog., 2d S., V. 4), Chap. 1–6.
McClintock and Strong's Cyc., **10.** 999.
Schaff-Herzog. Encyc., **3.** 2531.
Tyler's Hist. of Am. Lit. (N. Y., 1878), **1.** 241–246.
Bapt. Q., **6.** 156–166 (Rev. of Palfrey).
Chr. Exam., **16.** 72.
Chr. R., **10.** 256.
Meth. Q., **12.** 199.

THE AMERICAN REVOLUTION AND CIVIL WAR.

26. *Was the Revolution an event of United States history more important and influential than the Civil War?*

The Revolution made the Colonies independent, and led to their union under one general government, constituting them thus a nation.

The necessary union thus formed, having been destroyed by the secession of many States, was by the Civil War restored and made strong and perpetual. The Civil War thus completed and perfected the work of the Revolution, killing at once slavery, State rights, and secession, and binding all the States together, firmly and surely, in one great and strong nation.

The Revolution.

The significance of the American Revolution in modern history is found in the fact that it gave birth to a new and powerful nation, the most modern of the great nations, not only in its origin, but as embodying in its civil and social institutions most of the modern spirit.

Its immediate aim was independence, its ultimate aim or end liberty; hence it became a war for independence in order to liberty. Nevertheless, the contest began for liberty, since this was attacked, and ended in independence, since this was inevitable. But independence brought a larger liberty. It first gave the opportunity of trying, on a grand scale, without interference and under the most favorable conditions, the experiment of universal human liberty, of allowing to all men the free and full exercise of their natural rights.

Another important result of the Revolution was union. The union and mutual dependence of the parts was necessary in order to the security, independence, and freedom of the whole. The common spirit and aim and the combined effort of the contest prepared the way for the formal and constitutional union which followed its decision. But the assimilation of the diverse elements necessary to a union more complete and stable must be the work of time, and even required the fierce and bloody strife of the Civil War.

John Adams's Works (Bost., 1856), **10**. 282.
Bancroft's Hist. of the U. S., old ed. (Bost., 1854), V. 4–10, esp. V. 4, Chap. 1; rev. ed. (N. Y., 1884), V. 4, 5, esp. V. 4, pp. 3–5.
Bryant and Gay's Pop. Hist. of the U. S., V. 3, Chap. 13–24; V. 4, Chap. 1–4.
Burke's Works, Harper's ed., 1854, **1**. 191–217; Bost., 1871, **2**. 3–245.
Everett's Orations (Bost., 1858), **1**. 73, 377, 526.
Fiske: 1. The War of Independence.
2. The Critical Period of Am. Hist., 1783–89.
3. The Am. Rev., 2 vols.

Frothingham's Rise of the Republic of the U. S., 3d ed. (Bost., 1881).
Goodrich's Select Brit. Eloquence (Harper, 1856), pp. 102, 148–153, 241.
G. W. Greene's Historical View of the Am. Rev. (N. Y., 1872).
J. R. Greene: 1. Hist. of the Eng. People (Harper's ed.), V. 4, Bk. 9, Chap. 2.
2. Short Hist. of the Eng. People, Chap. 10, sec. 2.
Hildreth's Hist. of the U. S., V. 3.
Hosmer's Samuel Adams (Am. Statesmen S.).
Johnston's The United States: its Hist. and Const. (N. Y., 1889), Chap. 3–5. Same, Encyc. Brit., **23**. 736–754.
Knight's Hist. of Eng. (Lond.), V. 6, Chap. 22.
Lossing's Pictorial Field Book of the Rev., 2 vols. (Harper, 1860).
May's Constitutional Hist. of Eng. (N. Y., 1877), **2**. 514–524.
Moore's Am. Eloquence (N. Y., 1872), **1**. 43, 60, 68, 120, 159, 227, 286, 310, 324, 334.
Niles's Principles and Acts of the Rev. (Balt., 1822).
Sparks's Correspondence of the Rev., Letters to Washington (Bost., 1853).
Thompson's The United States as a Nation, Lect. 1, 2.
Thornton's Pulpit of the Am. Rev. (Bost., 1876).
Winsor's Narrative and Critical Hist. of America, V. 6.
Winthrop's Addresses and Speeches, **3**. 373.
Am. Presb. R., **15**. 78 (The War for Independence and the War for Secession).
No. Am., **13**. 169; **33**. 449; **80**. 389.

The Civil War.

While the Revolution achieved independence and union, thus making a nation with many State or local governments bound together by one federal or central government, the Civil War triumphantly defended, and thus made stable, strong, and sure this great and good work. It was the decisive ending of a long conflict. It was the maintenance of the supremacy of the national government over the State governments. Hence it greatly promoted, not only the conservation and perpetuity, but the increase, of unity; and with this, liberty, growth and enlargement, and the general

welfare. It swept away that glaring anomaly of republican government, negro slavery, which had been the cause of endless strife, and the great obstacle to unity and prosperity. The war was for union, and this end for which it was waged could be reached only by the destruction of slavery. Thus the war was a grand clearing up, in the interest of peace, harmony, and unity. It was the reduction of the antagonism of the diverse parts, leading to a process of assimilation, and the inauguration of a new era of growth and prosperity. It was the terrific storm which, in uprooting slavery, in exciting heroism and self-sacrifice, and in the wholesale infliction of suffering and death, purified the moral atmosphere. It was a striking proof of the depth and power of the patriotism of the people, and was its signal triumph. In short, it showed the supremacy and strength of that conservative element of the nation, which is the sure promise both of its perpetuity and progress.

Beecher's Patriotic Addresses (N. Y., 1889).
Blaine's Twenty Years of Congress, V. 1.
Comte de Paris's Hist of the Civil War in America.
Cooper's Am. Politics (Ch., 1883), pp. 81–168.
Draper's Hist. of the Am. Civil War.
Everett's Orations, 4. 345. Same, Liv. Age, 70. 259.
Ibid., 4. 330, 464, 516, 698.
Gasparin: 1. Uprising of a Great People, trans.
2. America before Europe, trans. (N. Y., 1862).
Greeley's Am. Conflict.
Grant's Personal Memoirs.
Rossiter Johnson's Short Hist. of the War of Secession (Bost., and N. Y., 1889).
Johnston: 1. The United States: its Hist. and Const. (N. Y., 1889), Chap. 9–11, pp. 191–272, esp. p. 244.
2. Hist. of Am. Politics, Chap. 19, 20.
McPherson's Polit. Hist. of the Rebellion (Wash., 1865).
Mill's Dissertations and Discussions (N. Y., 1874), 1. 1. Same, Fraser, 65. 258. Same, Liv. Age, 72. 648. Same, Ecl. M., 55. 491.
Seward's Diplomatic Hist. of the War for the Union (Works, V. 5).

General Sherman's Memoirs.
Sumner's Works, 7. 191, 327, 493.
Swinton's Decisive Battles of the War.
Thompson's The United States as a Nation.
Wilson's Rise and Fall of the Slave Power in America, V. 3.
Brit. Q., 34. 203. Same, Liv. Age, 113. 548.
Brit. Q., 55. 381 (Am. ed., p. 203).
Chr. Exam., 71. 95.
Ed. R., 173. 400.
Liv. Age, 70. 9 (Motley); 70. 84 (Jay's Oration); 72. 141; 93. 323 (Montalembert).
Nat. Q., 3. 146.
New Eng., 19. 894; 21. 51, 222; 24. 690.
No. Am., 95. 500; 96. 467; 98. 234; 99. 246; 101. 190; 108. 255.
Putnam, 11. 8.
Westm., 76. 487 (Am. ed., p. 263); 84. 43 (Am. ed., p. 20). Same, Liv. Age, 86. 193.

AMERICAN SLAVERY AND ANTISLAVERY.

27. *Was the overthrow of slavery in the United States effected more by the influence of moral than of political forces?*

American slavery was the flat contradiction of American liberty. For the latter was the liberty of man as man, and hence of all men; while the former was the holding by law of millions of men as property, and thus depriving them of their liberty and of their natural and inalienable rights. The manifest opposition of these two principles made inevitable an irrepressible conflict. Liberty was the positive vital principle of the nation and of the government, and slavery was its denial. But slavery grew and became strong. Man was money; and to own and have the absolute control of large numbers of men gave power. Hence the slave power arose, became arrogant and defiant, and dominated the nation. It gave form and spirit to society in the States in which it existed, and was sanctioned and sustained by their laws. It entered into national politics as an aggres-

sive and ruling element, and, as contrary to the spirit of American institutions, became a disturbing force. Secure as in a stronghold, and beyond the reach of the national power, its perpetuity seemed assured. It debauched the national conscience, and the whole land fell under the shadow of its baleful influence.

Yet the conscience of many was awakened, and these increased rapidly in number and influence. Slavery was denounced and its wickedness exposed, and the antislavery reform became a great and growing popular movement. The ultimate aim was the abolition of slavery; the immediate effort, universal and perpetual agitation in order to the arraying against it of public sentiment. The reform was moral to the core, and in various degrees aroused and intensified the moral sentiment of the North.

Since the slave power was dominant and aggressive in politics, it likewise provoked political resistance. A few bold voices were first raised in the halls of Congress in emphatic protest, rebuke, and argument; and, as the movement swept on, parties were formed, having respect in some way to slavery as the chief issue. The moral element was the vital principle and force of the whole movement; and though political action seemed to be the most practical and available means of effecting anything immediate, it was necessarily limited to the restriction of slavery within its existing limits.

It was the war of Secession that at last solved the apparently insoluble problem. The slave power had long menaced the Union; and when, driven to desperation, it cut it in twain, and the loyalty of the North was aroused and set itself in array against it, its end was near. When slavery and the Union came in deadly conflict, slavery must die, for the Union was a necessity. Thus, by the irresistible logic of events, and as the happy issue of a great and memorable struggle, moral and political, slavery, which had long been a great and baneful power in the land, came to a sudden and ignominious end; and great was the rejoicing over its fall.

Blaine's Twenty Years of Congress, V. 1, Chap. 1–7.
Blake's Hist. of Slavery (Columbus, O., 1857), Chap. 22–34.
Bryant and Gay's Pop. Hist. of the U. S., V. 4, Chap. 13–16.
Life and Times of Frederick Douglass, written by himself (Hartford, Conn., 1882).
Draper's Hist. of the Am. Civil War, V. 2, Chap. 64.
Frothingham's Gerritt Smith: a Biog. (N. Y., 1878), Chap. 6.
William Lloyd Garrison: The Story of his Life, told by his Children, 4 vols.
Giddings's Speeches (Bost. and Cleve., 1853).
Goodell's Slavery and Antislavery.
Greeley's Am. Conflict, V. 1, Chap. 1–20.
Von Holst: 1. Constitutional Hist. of the U. S.
2. Calhoun (Am. Statesmen S.).
Johnson's William Lloyd Garrison and his Times, rev. ed. (Bost., 1881).
Lalor's Cyc. of Polit. Sci., art. Abolition, Emancipation Proclamation, Slavery; **1.** 2; **2.** 76; **3.** 725.
McPherson's Polit. Hist. of the Rebellion, 2d ed. (Wash., 1865), pp. 195–260.
May's Recollections of our Antislavery Conflict (Bost., 1869).
Wendell Phillips's Speeches, Lectures, and Letters (Bost., 1870).
Pillsbury's Acts of the Antislavery Apostles (Bost., 1884).
Schucker's Life of S. P. Chase (N. Y., 1874).
Schurz's Life of Henry Clay (Am. Statesmen S.), Chap. 8, 17, 21, 26.
Sumner: 1. Recent Speeches and Addresses (Bost., 1856).
2. Works, 15 vols. (Bost., 1874–83).
Lewis Tappan's Life of Arthur Tappan.
Willey's Hist. of the Antislavery Cause in State and Nation (Portland, Me., 1886).
Williams's Hist. of the Negro Race in America, V. 2.
Wilson's Hist. of the Rise and Fall of the Slave Power in America, 3 vols.
New Eng., **10.** 588.
No. Am., **120.** 47.
Westm., **32.** 1 (Harriet Martineau).

II. BIOGRAPHY.

A BIOGRAPHY is the history of a life, and is personal or individual. If the life has been public, its history becomes a part of general history. But if the life has been only private, its history may not be of less real interest. It is the *man*, whether in public or private, who excites interest. Hence the interest of biography is its revelation of human character. A biography is therefore true and adequate in the proportion that it discloses the character of its subject; but its real value, it is evident, must depend on the value of the character.

Human character is as various as the numberless individuals to whom it pertains; yet, amid this infinite variety, there are a few general types. Men may, therefore, be classified in accordance with the similarity of their character. First of all, there are the two opposite classes of the good and the bad. Goodness outranks greatness. Goodness without greatness is more admirable and attractive than greatness without goodness. True manliness implies genuine goodness. But human character, at its best, is in a forming state, and hence imperfect. All human goodness is relative, and not yet quite pure. But goodness is positive and real, — the beauty and the glory of moral character.

In reading biography, it is individual traits that especially excite interest. Who and what is this man? What is he to me? What is his influence? Has he light? Has he love? Has he been true

to himself, and so to others? What has a man achieved? What has he made of life? What light has he thrown upon it? How much has he of insight and of foresight? How much has he made of himself? And, in doing for himself, how much has he done for others?

Thus, the chief interest of men is in men, and in men who have done something to excite interest. Of such men and women biography furnishes numerous and various examples. It extends and perpetuates the influence of character; and the value of this influence is in proportion to the weight and elevation of the character.

DEFENCE OF SOCRATES.

28. *Ought Socrates to have saved his life by a different defence, or by escaping from prison?*

The integrity and loftiness of the character of Socrates are manifested even more conspicuously in his last moments than during his life. He had been all his life a steadfast and determined seeker after truth, and in the supreme test of his faith he stood immovable. Conscious not only of his innocence of the charges brought against him, but of the essential purity of his character and the usefulness of his life, he showed a serene indifference in respect to the result of his trial. Neither his condemnation nor death seemed to him an evil, but rather a good. The evil he would not do was the sacrificing of truth, integrity, and honor for the preservation of his life. Hence, in his defence he spoke the truth simply, plainly, and without fear or qualification.

But to many of his judges his tone doubtless seemed, not only not conciliatory, but arrogant and contemptuous. Hence the prejudice which already existed against him was rather confirmed than abated. He was a martyr for the

truth, and with the heroism and constancy of a martyr he demeaned himself. He was a philosopher, and hence acted according to reason, and not according to feeling.

Might he have been more conciliatory without any real sacrifice of truth or right? Or was he not rather in all most truly himself, and an illustrious example to all future ages?

Anthon's Classical Dict., pp. 1247, 1248.
Ap. Am. Cyc., **15**. 148.
Benn's Greek Philosophers, **1**. 161–169.
Encyc. Brit., **22**. 234–236.
Frdmann's Hist. of Philos., trans., V. 1, sec. 65, p. 84.
Felton's Greece, An. and Mod., **2**. 196–202.
Grote: 1. Hist. of Greece (Harper's ed.), V. 8, Chap. 68, pp. 464–488.
2. Plato, V. 1, Chap. 7, 8.
Jowett's Dialogues of Plato, trans. (N. Y., 1878). The Apology, and Crito, **1**. 303, 341.
Lewes's Hist. of Philos., Fourth Epoch, sec. 1, 4th ed. (Lond., 1871), **1**. 143–153. Lib. ed. rev. (N. Y., 1875), pp. 138–147.
Ritter's Hist. of An. Philos., trans. (Ox., 1833), **2**. 25–32.
Smith's Dict. of Gr. and Rom. Biog., **3**. 848–850.
Thirlwall's Hist of Greece (Harper's ed.), **1**. 524–526.
Zeller's Socrates, trans., Chap. 10.
Chr. R., **25**. 294, 472.
Meth. Q., **13**. 387–392; **31**. 648–652.
Quar., **88**. 53-61 (Am. ed., pp. 27–32). Same, Liv. Age, **28**. 402–406.

CICERO.

29. *Are the character and career of Cicero deserving of more admiration than censure?*

Cicero, through his numerous writings, and especially his letters, is one of the best known, as well as one of the best appreciated, men of antiquity. Above all else an orator, he was yet a man of versatile talents, and did easily and well what he undertook. Neither original nor profound, he had

an active, thoughtful, and fertile mind, and was a master of style.

His lot was cast in a turbulent time, when party strife raged, and at last broke out in civil war. His character was ill suited to such a time, and, while his literary fame is clear, his political fame is at least dubious. He was not at all times equal to the emergency, nor positive and decided in his convictions and in his course. His vacillation has been attributed to cowardice, which excites contempt.

He was, in fact, neither devoid of virtue, nor free from faults. But in an age when profligacy was common, even among the great, he kept his name pure. The influence of his writings has doubtless been, on the whole, not only extensive, but wholesome.

J. Q. Adams's Lect. on Rhetoric and Oratory (Cambridge, Mass., 1810), **1.** 132-138.
Anthon's Classical Dict., p. 344.
De Quincey's Hist. and Crit. Essays, **2.** 5. Same, Blackw., **52.** 1.
Duruy's Hist. of Rome, trans. (Bost., 1883), V. 3, sec. 2, pp. 593-596.
Encyc. Brit., 8th ed., **6.** 720; 9th ed., **5.** 770.
Forsyth's Life of Cicero (N. Y.) **2.** 319-330.
Froude's Cæsar, Chap. 27, esp. the last two paragraphs.
Lamartine's Memoirs of Celebrated Characters, trans. (Harper's ed.), **1.** 335.
Lord's Beacon Lights of Hist., V. 1, Lect. 5.
Merivale's Hist. of the Romans (N. Y.), **3.** 148-153.
Middleton's Life of Cicero (Lond., 1848), sec. 12, p. 291.
Mommsen's Hist. of Rome (N. Y.), **4.** 724-730.
Newman's Historical Sketches, **2.** 245.
Niebuhr's Lect. on the Hist. of Rome (Lond., 1870), Lect. 113, last part, pp. 638-639.
Smith's Dict. of Gr. and Rom. Biog., **1.** 708.
Trollope's Life of Cicero, **2.** 245-248; also, Chap. 12-14.
Atlan., **50.** 697; **61.** 641; **62.** 51.
Chr. Exam., **79.** 57.
Ecl. M., **63.** 137.
Nation, **1.** 49.
No. Am., **46.** 32-41, 50-55.
Westm., **64.** 353 (Am. ed., p. 185).

GALILEO.

30. *Is Galileo deserving of strong condemnation for abjuring what he knew to be truth?*

Galileo's condemnation by the Church has been made the most conspicuous incident of his career. His career as a whole is made illustrious by his scientific discoveries. His eminence in science commands a respect and admiration which are not essentially lessened by his moral weakness. His fame rests on his achievements as one of the great pioneers in science, rather than on his moral heroism.

In him is seen the conflict between the ecclesiastical authority of a conservative religion and the rational authority of progressive science. Hence this conflict possesses more than a mere individual interest; its significance is as wide and lasting as the progress of knowledge. The individual was silenced; the truth prevailed. Galileo was as powerless as he was unwilling to undo by his retraction what he had done by his lifelong study and teachings for the advancement of science.

There was a conflict in himself, in which lay his real weakness. It is his loyalty to the Church, and his acceptance of its absolute authority, which disclose the secret of his falseness to the truth and to his own convictions. His abjuration was a perjury, or a solemn asseveration of what he knew to be false; yet the severer condemnation has been visited upon those who forced it upon him. His glory was indeed tarnished; but their triumph has ended in their utter shame.

Ap. Am. Cyc., **7**. 567–568.
Brewster's Martyrs of Science.
Buckley's Short Hist. of Nat. Sci. (N. Y., 1876), pp. 93–94.
Cooke's Credentials of Sci. the Warrant of Faith, pp. 76–77.
Draper: 1. Hist. of the Intellectual Development of Europe, pp. 517–521.
2. Conflict between Religion and Science, pp. 170–172.
Encyc. Brit., 8th ed., **10**. 376–381; 9th ed., **10**. 32–34.

Fischer's Hist. of Mod. Philos. Descartes and his School, trans. (N. Y., 1887), pp. 133–136.
Lives of Eminent Persons. Lib. of Useful Knowl. (Lond., 1833), Galileo, Chap. 13, pp. 55–64.
Lord's Beacon Lights of Hist., V. 3, Lect. 36
Mariotti's Italy Past and Present (Lond., 1848), 1. 410–413.
Playfair's Works (Edin., 1822). 2. 188–192. Same, Encyc. Brit., 8th ed., 1. 607–608.
Private Life of Galileo (Lond., 1870), Chap. 10–12.
White's Warfare of Science (N. Y., 1876), pp. 33–63.
Atlan., **54**. 95–96.
Contemp., **38**. 665.
Ecl. M., **51**. 423; **60**. 463.
Ed. R., **80**. 171–179 (Am. ed., pp. 90–94).
Independent (N. Y.), **1877**, June 28, p. 4 (The Iscariot of Sci.).
Nature, **14**. 226.
No. Brit., **33**. 513 (Am. ed., p 274). Same, Ecl. M., **52**. 199, 303.
Pop. Sci. Mo., **10**. 385.
Quar., **145**. 374. Same, Liv. Age, **138**. 330.

QUEEN ELIZABETH.

31. *Is the character of Queen Elizabeth, considered as a whole, deserving of admiration?*

The reign of Queen Elizabeth is one of the most illustrious in English history. The age was eventful and fruitful. It was the age of the Reformation, when the nations of Europe were excited with religious antagonisms. England under Elizabeth stood for Protestantism, and in this was at once her danger and her glory.

The Queen was indeed aided in her administration of affairs by able counsellors; but she herself united, in a remarkable degree, vigor and prudence. Her eminent ability as a ruler makes her personal weaknesses, such as vanity and a violent temper, seem of minor consequence; but when these are considered, it is plain that they ill become her both as queen and as a woman. It must, then, be determined what is the relative influence of these contradictory qualities in making up her character as a whole.

Abbott's Hist. of Queen Elizabeth.
Creighton's Age of Elizabeth (Ep of Hist. S.).
Encyc. Brit., 8th ed., **8**. 635 ; 9th ed., **8**. 142.
Froude's Hist. of Eng. (N. Y.), V. 7–12, esp. **12**. 580–587.
Green: 1. Hist. of the Eng. People (Harper's ed.), V. 2, Bk. 6.
2. Short Hist. of the Eng. People, Chap. 7, sec. 3–6, esp. sec. 3.
Guizot's Hist. of Eng., chap. 20.
Hume's Hist. of Eng. (Harper's ed.), V. 4, Chap. 38–44, esp. pp. 342–343.
Jenkins's Heroines of Hist. (Auburn, N. Y., 1853), Chap. 6.
Knight's Hist. of Eng. (Eng. ed.), V. 3, Chap. 8–19.
Lingard's Hist. of Eng. (Eng. ed.), V. 6, esp. pp. 317–324.
Lord's Beacon Lights of Hist., V. 5, Lect. 54.
Ranke's Hist. of Eng., trans. (Ox., 1875), V. 1, Bk. 3, esp. pp. 331–334.
Miss Strickland's Queens of Eng. (N. Y.), V. 3.
Ecl. M., **48**. 290. Fortn., **6**. 641.
Fraser, **48**. 371, 489. Same, Liv. Age, **39**. 387, 643.
Fraser, **63**. 659; **64**. 135 (Froude). Same, Liv. Age, **70**. 50, 659.
No. Am., **50**. 175–186.
Quar., **95**. 207 (Am. ed., p. 107.) Same, Liv. Age, **42**. 435. Same, Ecl. M., **33**. 145.

LORD BACON'S CHARACTER.

32. *Are the character and career of Lord Bacon, as a whole, indefensible?*
33. *Was the character of Bacon deserving of the approbation of posterity?*

The merits and demerits of Bacon have probably both been exaggerated. It cannot be said with strict truth that he was either the greatest or the meanest of mankind; much less can it be said that he was both. He was unquestionably great, great not only in his own generation but for all time, great in his profound and comprehensive thought and in the service he has thereby done the world. But was his moral character as low as his intellect was lofty? Was he selfish, unscrupulous, base, lacking integrity and moral purpose, so that in moral character he was

deserving rather of contempt than of admiration, or even of approval?

That he was not without fault he himself confessed, and his warmest admirers must allow. But his recognition and confession of his error showed a moral sensitiveness, and went far toward redeeming his fall. At the same time it makes for the extenuation of his fault, by showing that his previous unconsciousness of it was not altogether due to moral obtuseness.

If his moral character, then, was not light without shade, neither was it altogether dark. It would not be just to call him a bad man. He had manifest weaknesses which were in striking contrast with his great qualities. His errors were due rather to the weak and negative than to the positive part of his nature. Severe condemnation of him itself implies the assumption of a higher ideal than for many of whom less is expected.

AFFIRMATIVE.

Abbott: 1. Francis Bacon (Lond., 1885), Pt. 1; also, App. 1.
2. Bacon's Essays, with Introd., etc. (Lond.).
Campbell's Lives of the Lord Chancellors of Eng. (Bost. 1874), V. 2, 3, Chap. 51–56, esp. Chap. 55.
Church's Bacon (Eng. Men of Letters S.), Chap. 2–6.
Macaulay's Essays, **3.** 336 (Lord Bacon). Same, Ed. R., **65.** 277 (Am. ed., p. 145).
Contemp., **28.** 141 (Reply to Spedding by Abbott).
Ed. R., **113.** 309 (Am. ed., p. 159), (Rev. of Dixon).
New Eng., **21.** 37 (Rev. of Dixon).

NEGATIVE.

Dixon's Personal Hist. of Lord Bacon (Bost., 1861).
Encyc. Brit., **3.** 200–209.
Fowler's Bacon (Eng. Philosophers), Chap. 1, esp. pp. 26–28.
Lord's Beacon Lights of Hist., **3.** 417–433.
Montagu's Life of, in ed. of his Works (Philad., 1859).
Spedding: 1. Account of the Life and Times of Francis Bacon (Bost, 1878), 2 vols.
2. Evenings with a Reviewer, or Macaulay and Bacon (Bost., 1882), 2 vols.
Contemp., **27.** 653, 821 (Rev. of Abbott by Spedding); **28.** 169. 365, 562 (Reply to Macaulay's Essay by Spedding).
New Eng., **10.** 333. No. Am., **16.** 300.

IMPEACHMENT OF WARREN HASTINGS.

34. *Was Warren Hastings, in view of his career as a whole, deserving of impeachment?*

The trial of Warren Hastings on his impeachment for high crimes and misdemeanors in his rule of India, is one of the most celebrated on record. It was virtually a trial of the East India Company, of which he was one of the ablest representatives; and it involved especially the ethics of its civil administration.

Hastings was a remarkable man, and seemed born to rule. His rule was sagacious, vigorous, successful, and on the whole beneficent. It was in the interest of the company which he served, and saved India for England. In this view it proved to be a good for India itself. His governing intentions, then, and the general results of his rule, seem to be decidedly in his favor.

The substance of the charges against him is the use, in certain cases, of questionable means for the obtaining of needed funds and for the maintenance of his supremacy. It was, therefore, the thorough investigation of these particular cases which constituted his long trial; and it is these which must be examined in any discussion of his impeachment. Yet the bearing of these upon his administration as a whole should also be considered. Do they disclose its general character, stamping it as a tyranny?

The general feeling, which was at first against him, met with a complete revulsion in his favor; so that he came to be generally regarded as a wise and successful ruler, rather than a heartless despot.

Alison's Hist. of Europe (Harper's ed.), V. 3, Chap. 51, pp. 130–134.

Burke's Works, Bost., 1871, 12 vols., V. 8–12; Harper's ed., 1854, 3 vols., V. 3.

Encyc. Brit., **11**. 512; also, India, **12**. 802–803.

Goodrich's Select Brit. Eloquence (N. Y., 1856), pp. 362–363, 405–436.

Green: 1. Hist. of the Eng. People (Harper's ed.), **4.** 275–276.
2. Short Hist. of the Eng. People, Eng. ed., 1875, pp. 759–761, 765–766; Harper's ed., 1879, pp. 746–748, 752–753.
Knight's Hist. of Eng. (Eng. ed.), V. 7, Chap. 7, pp. 123–134.
Sir Alfred Lyall's Warren Hastings (Eng. Men of Action S.).
Macaulay's Essays, **5.** 1. Same, Ed. R., **74.** 160 (Am. ed., p. 81). Same, Liv. Age, **93.** 67, 131.
Mahon's Hist. of Eng., 1713–1783 (Bost., 1854), V. 7, Chap. 68–69, pp. 242–310.
Mill's Hist. of Brit. India (Lond. 1817), V. 2, Bk. 5, chap. 1–8; V. 3, Bk. 6, Chap. 2; see esp. **2.** 683–684.
Morley's Burke (Eng. Men of Letters S.), Harper's ed., pp. 125–134.
Prior's Life of Burke (Bost., 1854), **1.** 463–490.
Trotter's Warren Hastings. Rulers of India S. (Ox., 1890).
Blackw., **34.** 319–343; **49.** 423, 638.
Westm., **135.** 289.

FREDERICK THE GREAT, PETER THE GREAT, AND FREDERICK II. (HOHENSTAUFEN).

35. *Was Frederick the Great a greater man and sovereign than Peter the Great?*

The greatness of Frederick and of Peter is identified with the greatness of their respective countries. It was the genius and the will of these great men which, in the main, made Prussia and Russia what they are. Hence these are the monuments and indubitable witnesses of their greatness.

FREDERICK.

Frederick well earned the title of Great. By his achievements he showed that he was great in himself. His one chief aim was to make Prussia great, and in this he was eminently successful. He thus prepared the way for the unity of Germany.

In the prosecution of his aim he won the high distinction of being one of the greatest military commanders of modern times. Reduced at times to extreme straits, and driven

almost to despair, he recovered himself by signal victories over his numerous and powerful foes.

To restore to prosperity his country, devastated and impoverished by war, he gave his best energies. His rule was indeed absolute, yet not oppressive; for he sought not merely his own glory, but the greatness of his country and the welfare of his subjects. He was not, it is true, without faults; but he must be regarded, take him all in all, as one of the greatest sovereigns of modern times.

Works of Frederick the Great, with Memoirs of his own Time, and with Life, trans. (Lond., 1789), 15 vols.
Abbott's Life of Frederick the Great. Same, Harper, V. 40–42.
Ap. Am. Cyc., **7.** 455.
Bluntschli's Theory of the State, trans. (Ox., 1885), p. 388.
Carlyle's Life of.
Coxe's House of Austria, 3d ed. (Lond., 1877), V. 3, Chap. 98–101, 111–117.
Dodge: 1. Great Captains (Bost., 1889), Lect. 5.
2. Frederick (Great Captains S.).
Dyer's Mod. Europe, 2d ed. (Lond., 1877), V. 4, Chap. 45–47; see also esp. pp. 227–228.
Encyc. Brit., 8th ed., **10.** 300; 9th ed., **9.** 735, **10.** 503–504, **20.** 9–11.
Erdmann's Hist. of Philos., trans., **2.** 301–304.
Lewis's Hist. of Germany, Chap. 22–24.
Longman's Frederick the Great (Ep. of Hist. S.).
Lord's Beacon Lights of Hist., V. 4, Lect. 43.
Macaulay's Essays, **5.** 148. Same, Ed. R., **75.** 218 (Am. ed., p. 118). Same, Liv. Age, **19.** 97.
Menzel's Hist. of Germany, trans., **3.** 49–83.
Sainte Beuve's Monday Chats, trans. (Chicago, 1877), p. 248.
Thiers's Consulate and Empire, trans. (Philad., 1878), **5.** 746–749.
Tuttle's Hist. of Prussia during the Reign of Frederick the Great.
Blackw., **98.** 38.
Ecl. M., **54.** 421.
Ed. R., **7.** 218; **110.** 376 (Am. ed., p. 192); **157.** 384 (Am. ed., p. 200). Same, Liv. Age, **158.** 131.
For. Q., **14.** 245.
Fraser, **23.** 559.

Harper, **18**. 86; **25**. 523.
Nat. R., **7**. 247. Same, Ecl. M., **46**. 49. Same, Liv. Age, **59**. 403.
No. Am., **26**. 287; **88**. 503.
Penny M., **8**. 292.
Quar., **105**. 275 (Am. ed., p. 153); **134**. 56 (Am. ed., p. 30). Same, Liv. Age, **117**. 60.
Temp. Bar, **76**. 512. Same, Liv. Age, **169**. 387.
Westm., **17**. 118; **38**. 58.

PETER.

Peter the Great, like all great men of action, owed his greatness both to native genius and to force of will. With him conception was followed by execution, and the greatness of his achievements showed the greatness of his thought.

His life was dominated by a single, steadfast purpose, by which it must be judged, to make his country a great European power, and to start it on a new career of progressive civilization. This he did in a way and to a degree that showed the originality, the capacity, and the power of his genius.

His reforms, radical and comprehensive, gave greater prominence to his statesmanship than to his conquests. His rule was despotic, but beneficent; and despite his severity, or even cruelty, he seems fairly to have earned the title of Father of his Country.

Jacob Abbott's Peter the Great.
John S. C. Abbott's Empire of Russia, Chap. 19–21.
Ap. Am. Cyc., **13**. 350.
Barrow's Peter the Great (N.Y., 1834).
Dyer's Mod. Europe, 2d ed. rev. (Lond., 1877), V. 3–4, Chap. 41–44.
Encyc. Brit., 8th ed., **19**. 476–481; 9th ed., **18**. 698, **21**. 97.
Kelley's Hist. of Russia (Lond., 1875), V. 1, Chap. 20–31.
Lord's Beacon Lights of Hist., V. 4, Lect. 42.
Parton's Lives of Illustrious Men, p. 426.
Pursuit of Knowledge under Difficulties (N.Y., 1847), V. 2, Chap. 2.
Rambaud's Hist. of Russia, trans., V. 1, Chap. 22; V. 2, Chap. 1–3.
Schuyler's Peter the Great. Same, Scrib. Mo., V. 19–22.

Stanley's Eastern Church, Lect. 12.
Atlan., **52.** 124.
Dial (Chicago), **5.** 4.
Lit. W. (Bost.), **15.** 116.
Liv. Age, **138.** 320.
Nation, **38.** 389, 411.
New Eng , **43.** 788.
19th Cent., **4.** 88.
No. Am., **61.** 269 (Motley).
Penny M., **1.** 342.
Quar., **158.** 105.

For Peter the Great may be substituted

FREDERICK II. (HOHENSTAUFEN).

Frederick the Second was one of the most striking figures of the Middle Ages. His individuality was most marked, and the outline of his character stands out clear and bold. In some of his characteristics he is similar to his modern namesake. His life was chiefly spent in a strife with the Popes, in which he was worsted.

A man of superior intellect and of various learning, he was in many things in advance of his time. Ruling with a strong hand, he in manifold ways promoted the good of his subjects. Despite the incongruities of his character, his influence was on the whole favorable to spiritual freedom, a just toleration, and the promotion of general intelligence.

Bryce's Holy Roman Empire, pp. 207–210.
Draper's Intellectual Development of Europe, pp. 374–378.
Encyc. Brit., **9.** 731.
Fisher's Outlines of Univ. Hist., p. 280.
Freeman's Historical Essays, **1.** 283. Same, No. Brit., **45.** 370 (Am. ed., p. 197). Same, Ecl. M., **68.** 521.
Hallam's Middle Ages (Harper's ed.), pp. 139–143.
Kington's Hist. of Frederick the Second, Emperor of the Romans (Lond., 1862).
Lewis's Hist. of Germany, pp. 202–209.
Michaud's Hist. of the Crusades (Lond., 1852, and N. Y., 1881), V. 2, esp. p. 490.
Milman's Hist. of Lat. Christianity, V. 5, esp. pp. 322–324, 501–505.

Mosheim's Eccles. Hist. See Index.
Neander's Ch. Hist., 4. 176–185.
Nat. R., 16. 507. Same, Ecl. M., 59. 346.
Quar., 134. 56 (Am. ed., p. 30), The Two Fredericks. Same, Liv. Age, 117. 160.

BISMARCK AND GLADSTONE.

36. *Is Bismarck a greater statesman than Gladstone?*

Bismarck and Gladstone represent two distinct and contrasted types of statesmanship. Bismarck stands more for what is, Gladstone more for what ought to be; hence the one is more conservative, the other more liberal and progressive. The aim of the one is the maintenance of the strength and stability of the government in order to the promotion of the unity and greatness of the nation; the aim of the other is the adaptation of the government and of legislation alike to the material and moral wants and progress of the people.

The one trusts more in civil authority and military power, and in tact and diplomacy; the other fixes his faith on moral principle and on the sure progress of truth and of right. The results accomplished by the one may be more immediate, tangible, and imposing; but the results attained by the other will be more sure, lasting, and beneficent. Censure as well as approval of both will be found in the references.

Bismarck.

Bismarck has been one of the most prominent figures in recent political history; and whatever may be the estimate of the general character of his policy, all must concede his eminent ability as a statesman. This is attested by his work. With a single and resolute aim he has successfully promoted the union of Germany and the supremacy of Prussia. In the prosecution of this aim, he has especially distinguished himself, in his foreign policy, by his wise and successful diplomacy.

He has been emphatically a man of the times, and virtu-

ally and actually the chief ruler of his people. A loyal servant of his royal master, and faithful to what he believed to be the true interest of his country, he has ruled with a strong hand, and has sought and obtained immediate and decisive results. In all this he has shown remarkable sagacity and force.

He has shaped his policy to match the times, and has thus become the master of events by first making himself their servant. In short, in his statesmanship will is the twin of intellect, and hence shares in producing and in giving character to his success. The work he has done is substantial and permanent, but further progress will probably require principles and measures more liberal and popular.

Ap. Am. Cyc., **2.** 665.
Busch: 1. Our Chancellor.
2. Bismarck in the Franco-German War.
Hesekiel's Life of Bismarck (N. Y., 1870).
Klaczko's Two Chancellors.
Müller's Political Hist. of Recent Times. See Index.
Tuttle's German Political Leaders (Brief Biographies).
Atlan., **49.** 149 (Tuttle).
Blackw., **120.** 448. Same, Liv. Age, **138.** 553.
Chr. Union, **1890,** Mar. 27, pp. 438, 440.
Contemp., **61.** 609 (Adverse).
Ed. R., **130.** 417 (Am. ed., p. 212). Same, Liv. Age, **104.** 67.
Ed. R., **139.** 360 (Am. ed., p. 185); **144.** 203 (Am. ed. p. 105); **161.** 332.
Fortn., **5.** 385, 600; **14.** 631; **30.** 765. Same, Ecl. M., **92.** 141. Same, Liv. Age, **140.** 195.
Internat. R., **6.** 425; **7.** 661.
Liv. Age, **92.** 250; **118.** 381; **128.** 637; **132.** 305; **139.** 633.
Nation, **1.** 711; **7.** 274; **11.** 233; **14.** 215; **35.** 15, 111, 133, 439.
19th Cent., **19.** 448–450 (M. Arnold).
No. Am., **108.** 165; **131.** 1, 157 (Busch).
Quar., **130.** 71 (Am. ed., p. 38); **147.** 113 (Am. ed., p. 60).
Westm., **112.** 444 (Am. ed., p. 213); **125.** 489.

GLADSTONE.

Gladstone not less than Bismarck, though in a somewhat different way, must be regarded as one of the leading men

of his times, and one of the greatest statesmen of his country. His eminent fitness for a public career was early manifested, and all his life he has held prominent and influential positions in Parliament, in the Cabinet, or as Premier. Beginning life as a conservative, he developed into a liberal; and he has been a good representative, during the influential part of his career, of a conservative liberal, progressive but not radical.

In him reason and conscience are twin. A man of thought and of deep moral convictions, he is not more led by the one than he is restrained and controlled by the other. The law of right, of justice, of love, is the law not less of his public than of his private life. His aim is ideal; his effort practical, to make his ideal actual. He endeavors to apply Christian principles to public affairs, and is one of the best examples of the Christian statesman. Hence his statesmanship is in the highest sense progressive. It is in the line of moral progress. If his course does not seem always self-consistent, he has the higher consistency of strict and unshaken fidelity to moral principle. He is, in short, one of the best representatives of the English mind in its moral and practical qualities, and the great leader of the English people in their gradual but sure progress toward democracy in the state and in society.

Ap. Am. Cyc., **7.** 832.
Russell's William Ewart Gladstone.
Davidson's Eminent Eng. Liberals (Bost, 1880), Chap. 1.
Higginson's Eng. Statesmen (Brief Biographies).
McCarthy's Hist. of Our Own Times, V. 1, Chap. 24. Also see Index.
Hugh McCulloch's Men and Measures of Half a Century (N. Y., 1889), pp. 479-480.
Smiles's Brief Biographies (Am. ed.), p. 240.
George B. Smith's Life of Gladstone.
Blackw., **97.** 240, 261.
Brit. Q., **58.** 189 (Am. ed., p. 98); **61.** 478 (Am. ed., p. 257); **71.** 171 (Am. ed., p. 88); **79.** 1; **82.** 1.
Contemp., **36.** 398; **49.** 609.
Fortn., **30.** 568; **33.** 26. Same, Liv. Age, **144.** 387.
Fortn., **42.** 557. Same, Liv. Age, **163.** 643.

Forum, **4.** 553 (Adverse).
Internat. R., **5.** 588; **8.** 337.
Liv. Age, **12.** 126; **157.** 812.
Nation, **13.** 190; **20.** 109; **30.** 309; **44.** 312, 441.
Nat. R., **11.** 219.
19th Cent., **17.** 909; **19.** 647–648, 650–658.
No. Am., **136.** 223; **142.** 587.
Putnam, **13.** 287.
Quar., **158.** 267; **161.** 246.

HOWARD AND WILBERFORCE.

37. *Was Howard a greater philanthropist than Wilberforce?*

HOWARD.

Howard is the representative Christian philanthropist. Of this class of good men he stands at the head. His greatness was achieved, not in the sphere of the intellectual, but in that of the moral. With a practical aim and a definite purpose, he entered an untried field, in which, with unwearied assiduity and quenchless zeal, he accomplished his great work. The concentration of his effort, and the steady and intense energy with which he infused it, made it fruitful in results. It was, indeed, the more so because it was the beginning of a great general movement, which should revolutionize the treatment of prisoners.

Howard's general aim was to make justice and humanity the controlling principles of prison management. Disinterestedness is always admirable; but when, as in the case of Howard, it becomes an absorbing passion for ameliorating the condition of the outcast, it makes the subject of it an illustrious example of the best of which human nature is capable.

Aiken's Character and Public Services of Howard.
Allibone's Dict. of Authors, **1.** 901.
Ap. Am. Cyc., **9.** 18.
Bayne's Christian Life, Pt. 2, Bk. 1, Chap. 2.
Brace's Gesta Christi, p. 400.

Brown's Memoirs of Howard. The same, abr. (Bost., 1830).
Burke's Works, Bost., 1871, 2. 387–388; Harper's ed., 1854. 1. 316.
Carlyle's Latter Day Pamphlets (Bost., 1855), Model Prisons, pp. 79–81.
Dixon's John Howard and the Prison World of Europe.
Encyc. Brit., 8th ed., 11. 782; 9th ed., 12. 319, 19. 747.
Field's Life of.
Foster's Essays (Lond., 1873), Decision of Character, pp. 92–94.
Green's Hist. of the Eng. People (Harper's ed.), 4. 274–275.
Knight's Hist. of Eng. (Lond.), 7. 117–118.
Lecky's Hist. of Eng. in the 18th Cent. (N. Y.), 6. 245–261.
McClintock and Strong's Cyc., 4. 377.
Mahon's Hist. of Eng. (Bost., 1854), 7. 341–345.
Nicoll's Great Movements (N. Y.), p. 11.
Schaff-Herzog Encyc., 2. 1026.
Stoughton's Life of.
Taylor's Life of.
Blackw., 67. 50. Same, Ecl. M., 19. 338.
Chr. Obs., 24. 363, 423; 50. 402.
Chr. Q. Spec., 3. 393.
Ecl. R., 90. 541.
Nat. M., 4. 69.
Penny M., 7. 212.
Temp. Bar, 48. 252.

WILBERFORCE.

The name of Wilberforce is inseparably associated with the great movement in England, of which he was the leader, for the abolition of the African slave trade. In the long and hard fight required to win this great result he manifested a steadfast faith and an unfaltering purpose. His position and popularity as member of Parliament, together with his eloquent and persistent advocacy of the measure, made him the most influential of all its supporters in the attainment of its final complete triumph.

Personally he was not only possessed of an amiable disposition, and of a spirit singularly pure and sweet, but he exhibited a sincere and ardent piety, and was entirely devoted, in all that he was and possessed, to the promotion of the welfare of his fellow men.

Life of, by his Sons (Lond, 1838), 5 vols.; see Index, Wilberforce and Slave Trade. The same, abr. (Lond., 1868), 1 vol. Correspondence (Lond., 1840).
Allibone's Dict. of Authors, **3**. 2714.
Ap. Am. Cyc., **16**. 619.
Bayne's Christian Life, Pt. 2, Bk. 1, Chap. 3.
Blake's Hist. of Slavery and the Slave Trade, Chap 13–15.
Brougham's Statesmen of the Time of George III., **1**. 269.
Clarkson's Hist. of the Abolition of the Slave Trade.
Collier's Memoir of (1855).
Colquhoun's William Wilberforce: his Friends and his Times (1866).
Encyc. Brit., 8th ed., **21**. 864; 9th ed., **24**. 565.
Harford's Recollections of (Lond., 1864).
Lecky's Hist. of Eng. in the 18th Cent. (N. Y.), **6**. 289–290.
McClintock and Strong's Cyc., **10**. 985.
Nicoll's Great Movements (N. Y.), p. 48.
Schaff-Herzog Encyc., **3**. 2520.
Chr. Exam., **26**. 191.
Chr. R., **3**. 511.
Ed. R., **10**. 199; **67**. 142 (Am. ed., p. 74); **68**. 188 (Am. ed., p. 101).
Harper, **44**. 733.
Penny M., **7**. 415, 427.
Quar., **62**. 214.

COLUMBUS AND LIVINGSTONE.

38. *As discoverer and as man, was Columbus greater than Livingstone?*

The name of Columbus is inseparably associated with the discovery of America, the name of Livingstone as inseparably with the exploration and redemption of Africa; and their purpose and achievement have given to both alike the lustre of a fame accorded only to the highest merit.

Columbus, by finding its unknown half, restored the balance of the world, and was thus one of God's chief agents in ushering in the modern era. But Livingstone in his character and career embodied and illustrated the highest type of the modern spirit, the true union of science and

religion. He thus consecrated science by showing, in a practical way, its highest end in promoting the spiritual good of man.

Both were men of action, and of thought in order to action. Both were sincerely and earnestly religious; but the religion of Livingstone was more controlling and practical. The mind of Columbus was more ideal, that of Livingstone more practical. Both were inspired with an intense devotion to their thought and purpose, which, in co-operation with Providence, produced the largest results.

COLUMBUS.

Columbus was a prophet, if not in word, yet in act. He had the prophetic instinct, not only to foresee, but to take the lead in bringing about, the great new future. If his view was not clear, it was real. High as was his imagination, it was far exceeded by the fact. But that the actual world, whatever it might be, was larger than the known world, he felt sure.

Columbus was the one man who doubled the world by adding the new half to the old. This he did by leading the way; when he had done this, it was easy for others to follow and complete the work. There was needed more room, more room for the growing world, for the new civilization. The new world added an ample space and a more extended time. The old flowed into the new, and became itself new. The enlarged world matched well the enlarging ideas, and helped to promote them.

Now, the part of Columbus was to enlarge the world. This became his absorbing thought and his fixed purpose. This is the key which explains his life and himself. All that he was was concentrated on this one thought and purpose. This was the mission of his life, which he accepted as from God. This made him, in the largest sense, a providential man, to fulfil the Divine purpose in its wide scope and far-reaching tendency. Hence the loftiness of his spirit. He seemed rather ideal than practical. And yet his aim was simple and direct. He knew well what he wanted, and how

he would effect his purpose. It was a large venture, requiring a corresponding faith, but it was not without reason; and the reasons for his faith he was ready to give.

It is this fidelity to his thought, joined with the splendor of its triumph, which has lifted Columbus into the first rank of the world's heroes and benefactors. His name is inseparably associated with the most momentous event of history, — the discovery of a new hemisphere. Others had indeed discovered it before; but he discovered it anew, at a time when it should be made an actual part of the world. The time was laboring to bring forth great events. The spirit of the time wrought in him; and he, acting from the full force of its inspiration, wrought, not for the time alone, but for the greater future.

C. K. Adams's Christopher Columbus: His Life and his Work. Makers of Am. S. (N. Y., 1892).
Ap. Cyc. Am., **5**. 125.
Ap. Cyc. Am. Biog., **1**. 696.
Bryant and Gay's Hist. of the U. S. (N. Y., 1881), V. 1, Chap. 5, 6.
Coffin's Story of Liberty, p. 97.
Drake's Our Great Benefactors, p. 175.
Encyc. Brit., 8th ed., **7**. 155; 9th ed., **6**. 171.
Fiske's Discovery of America (Bost., 1892).
Aaron Goodrich's Hist. of the Character and Achievements of the so-called Christopher Columbus (N. Y., 1874). Rev. in Nat. Q., **31**. 91.
Grimshaw's Hist. of So. America, p. 11.
E. E. Hale: 1. Life of (Chicago, 1891).
2. Stories of the Sea, p. 5.
A. Helps: 1. Life of (Lond.).
2. Spanish Conquest in America (N. Y., 1856), V. 1, Bk. 2.
Hewlett's Heroes of Europe, p. 253.
Higginson's Book of Am. Explorers, p. 17.
Irving's Life and Voyages of.
Jeffrey's Contributions to the Ed. R., 4 vols. in 1 (Philad., 1854), p 259. Same, Ed. R., **48**. 1.
Journal of the Am. Geog. Soc. of N. Y., 1884, V. 16, p. 160.
Lamartine's Memoirs of Celebrated Characters, trans. (N. Y., 1854), **1**. 141. Same, Acme Biog. (N. Y., 1880), V. 1.

Lives of Columbus and Vespucius (N. Y.).
Low's Maritime Discovery, **1.** 246.
Lowell's Poems, Household ed. (Bost., 1881), p. 56.
C. Paul MacKie's With the Admiral of the Ocean Sea: a Narrative of the First Voyage to the Western World, drawn mainly from the Diary of Christopher Columbus (A. C. McClurg & Co., Chicago, 1891). Rev. in Dial (Chicago), **12.** 76; Nation, **53.** 91.
Mavor's Gen. Collection of Voyages and Travels (Lond., 1813), V. 1, pp. 1–81.
Memorials of Columbus, trans. (Lond., 1823). Rev. in No. Am., **18.** 415.
Parton's Illustrious Men, p. 771.
Prescott's Ferdinand and Isabella, V. 2, Pt. 1, Chap. 16, 18; Pt. 2, Chap. 8. V. 3, Pt. 2, Chap. 18.
Robertson's Hist. of America, Bk. 2.
S. Rogers's Poetical Works, Voyage of Columbus.
St. John's Life of.
F. Tarducci's Life of Christopher Columbus, after the latest Documents; from the Italian, by H. F. Brownson of Detroit, Mich. (1890). Rev. in Lit. W. (Bost.), **22.** 70.
U. S. Coast and Geodetic Survey, Rep. 1880, App., Nos. 18, 19, pp. 346–417 (First Landing-place of).
Jules Verne's Explorations of the World. Famous Travels and Travellers, trans. (N. Y., 1879), Pt. 1, Chap. 7.
A. J. Weise's Discoveries of America to the year 1525 (N. Y., 1884), Chap. 3–5.
Winsor: 1. Nar. and Crit. Hist. of America (Bost. and N. Y., 1886), V. 2, Chap. 1, pp. 1–92.
2. Christopher Columbus, and how he received and imparted the Spirit of Discovery (Bost., 1891). Rev. in Dial (Chicago), **12.** 265; Lit. W. (Bost.), **22.** 393.
Am. Cath. Q., **12.** 385 (Estimate of his Life and Work).
Blackw., **81.** 626 (Poem).
Chr. Obs., **61.** 430. Same, Liv. Age, **72.** 359.
Ecl. M., **59.** 359.
Ed. R., **27.** 492.
Godey, **49.** 37–528 (Life of).
Good Words, **24.** 240, 389.
Harper, **38,** 721 (J. S. C. Abbott); **42.** 425, 527 (An Examination of the Claims of Columbus: Depreciatory); **84.** 1 (Home of).
Independent, **1892,** June 2.

Lippinc., **48.** 502 (First Land discovered by).
Liv. Age, **17.** 355.
Mag. Am. Hist., **9.** 53, 240; **23.** 406; **25.** 293 (Poem).
Month., **28.** 168, 257, 389; **29.** 29, 137.
Nation, **7.** 417 (Rev. of Irving's Life of); **39.** 160 (Winsor); **46.** 158.
No. Am., **21.** 398; **24.** 265; **28.** 103 (Rev. of Irving's Life of).
Overland, N. S., **1.** 42.

LIVINGSTONE.

Livingstone is the great missionary traveller. His work as a missionary was that of exploration; a necessary pioneer work, to which he was providentially called, and for which he was eminently fitted. Thus, without ceasing to be in heart and purpose a missionary, he became in fact an explorer; and by this means he not only prepared the way for the spread of the Gospel, but made large contributions to scientific and general knowledge, and added vast tracts of territory to the known world. Though but one of many African explorers, all things considered, he may be regarded as the greatest; so that for the knowledge and regeneration of Africa more is due to him than to any other man. His work was, therefore, original, comprehensive, and preparatory. He followed his own thought, as led by Providence; and that thought was large, embracing the whole continent, while it had respect to the material as this was subordinated to and promotive of the spiritual.

It is in this supremacy of the moral that the high and distinctive character of Livingstone's work appears. Hence one of his chief aims was the abolition of the slave trade, and toward the effecting of this his influence was beyond estimate. Thus his missionary spirit was rather increased than diminished, taking a form large and influential. He appears as a new character, a traveller with a supreme moral purpose, aiming at and securing the highest results in their due relation to the lower.

And in the effecting of these results his own personal character was no mean factor. He thus stands as a noble example of the ideal traveller and missionary. There was in

him a like devotion to the subordinate and to the supreme work; to the end in the means, to the means for the sake of the end. He knew his work, and performed it with conscientious fidelity and perseverance. He knew men, and dared to trust them even though they seemed unworthy of trust. His faith in men was a faith of love, and excited in those toward whom it was exercised a corresponding trust and affection. His was the true policy, the policy of principle and of sincere love. He fairly earned such treatment by others as he had freely accorded, and won beside that which he had not sought, the universal admiration paid to the highest merit.

His life was simple and heroic, disinterested and fruitful in the largest good to Africa and to the world; and the value and estimation of his work will increase with the growing importance of Africa as a part of the great world.

Livingstone's Missionary Travels and Researches in South Africa.
Narrative of an Expedition to the Zambesi.
Last Journals of Livingstone in Central Africa.
Ap. Am. Cyc., 10. 547.
W. G. Blaikie: 1. Personal Life of Livingstone.
2. Leaders in Mod. Philanthropy, pp. 187–204.
Chamb. Encyc., new ed. (Lond. and Edin., 1890), 6. 669.
J. E. Chambliss's Lives and Travels of Livingstone and Stanley.
Mrs. E. R. Charles's Three Martyrs of the 19th Cent., pp. 3–154.
E. H. Eden's Africa seen through its Explorers, pp. 177–227 and 280–317.
Encyc. Brit., 14. 720.
Famous Boys, and how they became Great Men, pp. 237–261.
Thos. Hughes's Livingstone (Eng. Men of Action S., Lond. and N. Y., 1889).
Journal of the Am. Geog. Soc. of N. Y., 1874, V. 6, p. 169 (Memorial Addresses).
A. P. Stanley's Westminster Sermons (N. Y., 1882), p. 197 (The Mission of the Traveller. Memorial Sermon).
H. M. Stanley's How I found Livingstone.
B. Taylor's Cyc. of Mod. Travel, V. 2, pp. 960–996.

Am. J. Sci., **99.** 14.
Appleton, **8.** 337.
Brit. Q., **27.** 105; **59.** 487. Same, Ecl. M., **82.** 655. Same, Liv. Age, **121.** 327.
Brit. Q., **61.** 395. Same, Liv. Age, **125.** 451.
Chr. Obs., **58.** 48; **75.** 14.
Ecl. M., **66.** 638.
Ev. Sat., **13.** 662.
Fortn., **4.** 96 (Dr. Livingstone's Errors).
Fraser, **86.** 614. Same, Ecl. M., **80.** 96. Same, Pop. Sci. Mo., **2.** 327.
Harper, **16.** 304; **32.** 709.
Lit. W. (Bost.), **20.** 171.
Liv. Age, **52.** 769; **55.** 802; **56.** 1.
Macmil, **31.** 281. Same, Ecl. M., **84.** 466. Same, Liv. Age, **124.** 617.
Nation, **20.** 175; **32.** 63. ("Three ideas dominated his career: first, the spread of the Gospel in Africa; second, the suppression of the slave trade; third, geographical exploration; the last two growing imperceptibly but steadily out of his zeal for the first, but all three being retained in undiminished force to the day of his death.")
Nature, **6.** 137, 184, 257, 287; **9.** 318, 424, 463, 486; **23.** 238.
Quar., **138.** 498.
Scrib. Mo., **5.** 298.

ALFRED THE GREAT AND WASHINGTON.

39. *Was Alfred the Great as great and good as Washington?*

Alfred the Great and Washington may be reckoned among the few rulers in whom greatness and goodness are coincident. The admiration which they excite is not less for moral than for intellectual qualities. The moral qualities exalt and give grandeur to the intellectual.

The impression that is made is that of a noble and exalted character, manifested not only in great and decisive, but in beneficent action. Hence there is a striking likeness in these two men, so that in many points they match each other both in character and life.

ALFRED.

Alfred the Great impresses by the completeness, harmony, and perfection of his personal character. The supremacy of his higher qualities gives his character unity, and saves it from the incongruity which is found in most great men.

Courageous in battle, in extremity not despairing, a wise legislator, he was actuated by the purest patriotism and by a disinterested zeal for the welfare of his subjects. He was a model ruler, intelligent and practical; and in the promotion of the good of others he found his own.

Thus his whole life was raised to a high plane, and all his acts took their character from the lofty motives which prompted them.

The utility he sought was not low, but on the plane of his own character. It was less material than intellectual and moral. He sought to raise others to his own height. His learning he used for the elevation of his people, and his writings were for their instruction. In a word, all that he was in himself he was, with fixed purpose, for others.

The Whole Works of King Alfred, Jubilee ed. (Ox. and Camb., 1852), 2 vols.
Abbott's Hist. of King Alfred.
Allibone's Dict. of Authors, 1. 49.
Ap. Am. Cyc., 1. 298.
Church's Story of Early Britain, Chap. 19, 20.
Dickens's Child's Hist. of Eng., Chap. 3.
Encyc. Brit., 8th ed., 2. 480; 9th ed., 1. 506.
Freeman: 1. Old English Hist., 3d ed. rev. (Lond., 1873), Chap. 8, sec. 5.
2. The Norman Conquest, 2d ed. rev. (Ox., 1870), 1. 45–52; rev. Am. ed. (N.Y., 1873), 1. 31–36. ("The most perfect character in history.")
Green: 1. Hist. of the Eng. People (Harper's ed.), V. 1, Bk. 1, Chap. 3, pp. 74–82.
2. Short Hist. of the Eng. People, Chap. 1, sec. 5.
3. The Conquest of Eng., Chap. 4.
Guizot's Hist. of Eng., Chap. 3.
Hughes's Alfred the Great.

Hume's Hist. of Eng. (Harper's ed.), V. 1, Chap. 2, pp. 59–76.
Knight: 1. Hist. of Eng. (Eng. ed.), V. 1, Chap. 8.
2. Half-Hours of Eng. Hist. (Lond. and N. Y.), 1. 106.
Lingard's Hist. of Eng., V. 1, Chap. 4.
Lord's Beacon Lights of Hist., V. 2, Lect. 15.
Miller's Hist. of the Anglo-Saxons (Lond., 1872), Chap. 21–23.
Palgrave's Hist. of the Anglo-Saxons (Lond., 1871), Chap. 6–9.
Pauli's Life of Alfred the Great, trans. (Lond., 1853).
Pearson's Hist. of Eng. during the Early and Middle Ages (Lond., 1867).
Schaff-Herzog Encyc., 1. 57.
Turner's Hist. of the Anglo-Saxons, 7th ed. (Lond., 1852), 1. 332–336.
Ecl. M., **56**. 24.
Fraser, **45**. 74. Same, Ecl. M., **25**. 308.
Nat. Q., **21**. 201.
No. Am., **75**. 208.
No. Brit., **17**. 145 (Am. ed., p. 78).
Penny M., **5**. 29, 54.

WASHINGTON.

The fame of Washington is world-wide and perpetual, clear and bright, spontaneously awarded to a character singularly pure and elevated, disinterested and patriotic, of commanding dignity and genuine simplicity. Such a character inspires with feelings of trust, admiration, and reverence; and all these have been given to Washington in large measure. The qualities which beget trust — strength, wisdom, integrity, benevolence — were mingled in his character in due and harmonious proportion.

He was self-contained, self-reliant, self-sufficing; he was prudent, and, if not quick in judgment, sure and safe; he was brave and fearless, patient and enduring, of tenacious purpose and firm will; one born to command and to lead, yet without egotism, pretension, or selfish ambition. He had force, but it was restrained or reserved, held in check, held in hand, controlled and used by reason, judgment, and conscience. He was master of himself, and by this was best fitted to be the master of others. He took his place, both as General and as President, not as seeking or desiring, but

as called to it; he kept it as a duty and relinquished it as a relief. Duty was the controlling motive of his life, fidelity one of its chief characteristics.

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Everett's Orations, **1.** 564; **4.** 3.
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Lodge's Washington (Am. Statesman S.), 2 vols.
Lossing's Field Book of the Revolution. See Index.
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Theo. Parker's Historic Americans, p. 75.
Schouler's Hist. of the U. S., **1.** 120–126.
Sparks's Life of Washington (Bost., 1853), pp. 490–493. The same abr., 2 vols. in 1 (Aub., 1853), **2.** 339.
Thomas's Dict. of Biog., new ed., rev. (Philad., 1890), p. 2431.
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No. Am., **83.** 11. Penny M., **3.** 70.

LINCOLN AND WASHINGTON.

40. *Can Lincoln justly be called as great a benefactor to his country as Washington?*

In the case of both Lincoln and Washington, the man was equal to the emergency; and the service rendered by each met the urgent want, and was of incalculable value. Each was in the highest sense a providential man, raised up for the time and furnished with the qualities which fitted him for his eminent duties. Each was richly endowed with those moral qualities which justify implicit confidence, especially with integrity, or a single and fixed purpose to adhere to the true and the right. Each, burdened with a deep sense of the gravity of the issues, for this very reason acted with the utmost prudence, which proved to be true wisdom. With equal wisdom, each, when the time had come, struck a blow which made sure the end. They did not, then, so much make as shape events; waiting for and seizing opportunities, they made the most of them. Each was alike distinguished for patriotism, fidelity to duty, courage in danger, firmness and fortitude in trial, and dependence on the Divine wisdom and guidance.

The great work accomplished by Washington was, first, the successful maintenance, despite their weakness and want of resources and of unity, of the independence of the Colonies; and, secondly, the wise administration, in its beginning, of the Federal Government, by which the nation was well started on its great career.

Lincoln's great work was to restore the dissevered union, to guide the country safely through the tempestuous scenes of a terrible civil war, and to rid the land of the blighting curse of slavery.

LINCOLN.

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Ap. Cyc. Am. Biog., **3**. 715 (Hay).

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Blaine's Twenty Years in Congress, V. 1, Chap. 13–25, esp. pp. 546–549.
Carpenter's Six Months at the White House.
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Encyc. Brit., **14**. 658 (Nicolay).
Garfield's Works, **2**. 533.
Holland's Life of, esp. pp. 515, 541–544.
Leland's Life of, esp. Chap. 13.
Lowell: 1. My Study Windows, p. 150.
2. Commemoration Ode, 6th stanza.
Nicolay and Hay's Abraham Lincoln. A History (N. Y., 1890), 10 vols. Same in part, Cent., V. 11–17.
Raymond's Life, Pub. Services, and State Papers of (1865), esp. pp. 715–724.
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Schurz's Abraham Lincoln. Same, Atlan., **67**. 721.
Sumner's Works, **9**. 367 (Eulogy of, compares with Washington).
Wilson's Rise and Fall of the Slave Power in America. See Index.
Atlan., **37**. 21; **41**. 366, 454; **58**. 556.
Fortn., **1**. 56.
Hours at Home, **1**. 184.
Liv. Age, **80**. 282; **84**. 426; **85**. 284 (Bancroft); **87**. 596 (Bancroft's Oration).
Nation, **52**. 13, 34.
No. Am., **100**. 1; **138**. 263; **141**. 307, 454, 528.
Quar., **173**. 333.

For References on Washington see the preceding question.

FRANKLIN.

41. *Should Franklin be regarded as the greatest American?*

Franklin had a genius, original and various, which was early manifested and unfolded itself naturally and steadily through a long life. He rose easily from a low position to

the highest point of greatness and of fame. His inward and his outward greatness were correspondent and well matched. His innate greatness was not single, but manifold, not concentrated, but divided. It made him great as a thinker and writer, as a scientific discoverer, as a statesman and diplomatist, — great in wisdom, in practical sagacity, and in his service to mankind.

His service to his country in the most critical period of its history was in its importance second to that of none other. If success depended on Washington, it depended not less on Franklin. Each filled his place, and performed his part as could no other one; and the part of one was of equal necessity and importance with the part of the other. Their spheres were apart, but their respective services complementary; only both together could make a whole. Washington in the field, Franklin at court, were the two great leaders who, by prudence and sagacity, by courage and perseverance, made the final victory sure and complete.

Franklin had an eminently practical mind, with a view, in all thought and action, to utility. He is the best representative of this class of minds, and in this is found his great service to society. Nor was this service of a low order. If not of the highest, it was yet of great importance. But the life of Franklin was not merely large and fruitful. It was not on a low plane. He had his own ideal, and more than most men made it actual; and this he did by true wisdom. He was a sage if not a saint; though prudent he was neither worldly nor selfish. He rose by his own merit, and not by self-seeking or ambition. His power was intellectual and moral, and was exercised for the good of others. He is one of the best examples of a self-made man, and in the breadth of his sympathy and the simplicity of his manners he was a typical republican and American.

The kind, if not the degree, of success he attained is possible to all; hence his life is not simply for admiration, but is a stimulus and an encouragement. He is on the plane of the common people, and his wisdom and virtue are like theirs.

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Complete Works. Compiled and edited by John Bigelow (N. Y., 1887–88), 10 vols.
Life of, written by himself. Edited by John Bigelow (Philad., 1875), 3 vols.
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Allibone's Dict. of Authors, **1**. 629.
Ap. Am. Cyc., **7**. 435.
Ap. Cyc. Am. Biog., **2**. 526 (John Fiske).
Bancroft's Hist. of the U. S. (Bost., 1841), **3**. 376–380. Last rev. ed. (N. Y., 1883), **2**. 259–261. See Index.
Brennan's Pop. Exposition of Electricity, p. 63.
Briggs's Homes of Am. Statesmen, p. 65.
Brougham's Statesmen of the Times of Geo. III. (Lond., 1839), **1**. 314.
Bryant's Prose Writings, **2**. 329 (as Poet).
Arabella B. Buckley's Short Hist. of Nat. Sci. (N. Y., 1876), p. 253.
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Chappel and Duyckinck's Nat. Portrait Gallery of Eminent Americans (N. Y., 1862), 2 vols., **1**. 9.
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Everett's Orations, **2**. 1; **4**. 108.
Foster's Crit. Essays, **2**. 411.
P. L. Ford's Franklin Bibliography.
Hale's Franklin in France (Bost., 1888), 2 vols.
Hawthorne's Biographical Stories, p. 66.
H. Howe's Eminent Mechanics, p. 37.
Jefferson's Writings (Wash., 1854), **8**. 497.
Jeffrey's Contributions to the Ed. R., 4 vols. in 1 (Philad., 1854), p. 60. Same, Ed. R., **8**. 327.
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2. Benj. Franklin (Am. Men of Letters S., Bost., 1887).
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Sanderson's Biog. of the Signers of the Declaration of Independence, rev. ed. (Philad., 1876), p. 393.
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W. Stebbing's Some Verdicts of Hist. reviewed, p. 259.
Sumner's Works, **8.** 1.
W. C. Taylor's Mod. Brit. Plutarch, p. 152.
Timbs's Great Inventors, p. 73.
Mrs. L. C. Tuthill, The Mechanic, p. 51 (Success in Life S.).
Winthrop's Addresses and Speeches, **2.** 122, 258.
Am. J. Educ., **27.** 401; **28.** 809 (Education and Educational Work of).
Atlan., **27.** 207.
Chr. Exam., **66.** 265. (What made Franklin?)
Contemp., **35.** 581 (Thos. Hughes). Same, Liv. Age, **142.** 298. Same, Lippinc., **24.** 108.
Ecl. M., **62.** 367.
Ed. R., **28.** 275 (Jeffrey); **151.** 321.
Harper, **4.** 145, 289; **37.** 274 (G. W. Curtis); **61.** 265 (Franklin's Place in the Science of the last Century: Draper).
Internat. R., **2.** 692.
Lond. Q., **23.** 483. Same, Liv. Age, **84.** 289. (Somewhat depreciatory.)
Meth. Q., **7.** 101 (His Discoveries in Electricity).
No. Am., **7.** 289 (Somewhat depreciatory); **37.** 249 (His Familiar Letters); **59.** 446 (F. Bowen); **83.** 402 (Character of).

HAMILTON AND JEFFERSON.

42. *Was Hamilton a greater statesman than Jefferson?*

Hamilton and Jefferson, considered as statesmen, represent respectively two distinct elements of the American government, order and freedom. In order to the first, Hamilton saw clearly the necessity of power in the government, and also of the firm union of all the States, in order to constitute one strong nation. A nation was to be formed from many States, with separate governments, united under one supreme national government. To Hamilton belongs the transcendent merit of contributing more largely

than any other man to the effecting of this important result.

Jefferson's mind, on the other hand, was absorbed with the thought of freedom, of popular rights, and of local government. These it was his part to guard and transmit unimpaired.

These distinct elements of the government, being thus maintained, have in due time attained a development proportionate and harmonious.

HAMILTON.

To Hamilton belongs the proud distinction of having contributed more than any other one man to the formation of the Federal Constitution, which bound the several States together in one great nation; and this most important service places him at the head of American statesmen. The Federal Constitution is not indeed traceable, in its origin, to his sole thought; but it was his thought, conveyed in lucid expression, which did most to give it form and substance.

His influence was likewise potent in securing its adoption; and in its operation it was his profound and comprehensive intellect which gave it a broad and liberal construction, and formulated a policy which should stand the test of time. That which was the supreme necessity of the time, and indeed of all subsequent times, — a strong and stable national government, — found in him its ablest advocate.

The Federal Government, then, in its form and operation, must be considered, in its main features, as the monument of Hamilton's genius.

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Ap. Am. Cyc., 8. 415.
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2. Hist. of the Republic of the U. S., as traced in the Writings of (1850), 7 vols.
Hildreth's Hist. of the U. S. (N. Y., 1856), V. 4, 5, esp. **4.** 296–297, **5.** 526–527.
Von Holst's Constitutional Hist. of the U. S., V. 1, Chap. 3.
Johnston's United States: its Hist. and Constitution (N. Y., 1889), sec. 147–149, pp. 124–126. Same, Encyc. Brit., **23.** 754–755.
Lalor's Cyc. of Polit. Sci., **2.** 434.
Lodge: 1. Hamilton (Am. Statesmen S.).
2. Studies in Hist., p. 132. Same, No. Am., **123.** 113.
Lord's Beacon Lights of Hist., V. 4, Lect. 46.
McMaster's Hist. of the U. S., V. 1, 2, esp. **1.** 125–126.
Moore's Am. Eloquence (N. Y., 1872), **1.** 559 (Otis's Eulogy).
Morse's Life of (Bost., 1876), 2 vols.
Schouler's Hist. of the U. S., V. 1, 2, esp. **2,** 63–65.
Shea's Life and Epoch of, 2 vols.
Smucker's Life and Times of (Bost. and Chicago, 1857), esp. Chap. 19.
W. G. Sumner's Alexander Hamilton (Makers of Am. S.).
Atlan., **16.** 625.
Liv. Age, **81.** 613 (and Jefferson).
Nation, **34.** 444.
New York R., **8.** 121. Same, Liv. Age, **8.** 425.
Nat. Q., **28.** 120.
Polit. Sci. Q., **5.** 1.
Unita. R., **5.** 631.

JEFFERSON.

Jefferson stands as the representative of the principle and sentiment of American democracy. Hence he favored the largest individual freedom consistent with the general welfare, together with a corresponding abridgment of the powers of the government. The rights of the States he jealously guarded against any encroachment by the Federal Government.

He was, therefore, the stanch upholder of freedom, not as opposed to order, or as unrestrained; yet he had regard

more to the freedom than to the restraint. He became thus an apostle of the fundamental principle of the Revolution, which he had himself enunciated in the Declaration of Independence, — the essential equality of all men in respect to their natural rights. Hence he must be classed as a radical, though he cannot be called extreme; and in the administration of the government he was not altogether true to his theory of the limitation of its powers. In a word, he represented the American political idea, — universal liberty, and the right of all to a just and equal representation in the government.

The Writings of, ed. by H. A. Washington (Wash., 1853–55), 9 vols.
Memoir, Corresp., and Miscellanies, ed. by Tho. Jeff. Randolph (Bost. and N. Y., 1830).
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Ap. Am. Cyc., **9**. 589.
Ap. Cyc. Am. Biog., **3**. 415.
Bancroft's Hist. of the U. S., rev. ed. (N. Y., 1885), V. 3–6. See Index.
Chappel and Duyckinck's Nat. Portrait Gallery (N. Y., 1862), **1**. 117
Encyc. Brit., **13**. 613.
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Von Holst's Constitutional Hist. of the U. S., V. 1.
Lalor's Cyc. of Polit. Sci., **2**. 638.
McMaster's Hist. of the U. S., V. 1, 2.
Morse's Jefferson (Am. Statesmen S.).
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Parton's Life of (Bost., 1874). Same, Atlan., V. 29–32.
Randall's Life of (N. Y., 1858), 3 vols.
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Atlan., **2**. 706, 789.
Ed. R., **51**. 496; **66**. 156.
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Nation, **13**. 309 (Unfavorable); **18**. 284 (Criticism of Parton's Life).
Nat. Q., **30**. 278.

New York R., **1.** 5 (Character of).
No. Am., **30.** 511; **39.** 238; **101.** 313 (Polit. Opinions of); **118.** 405.
Westm., **13.** 312 (Eulogistic).

WEBSTER AND CLAY.

43. *Were the public services of Webster more valuable to the country than the public services of Clay?*

As the "Expounder of the Constitution," Webster confirmed and gave larger significance to the important conservative element of *nationality* in the government, thus contributing much to the perpetuity of the Union.

Clay, as "the Great Pacificator," earnestly sought, by practical compromises, to harmonize conflicting elements, and thus perpetuate the Union. Both were patriotic, national, American, and wrought, each in his own way, for the same great end. Which contributed more to the effecting of that end must be ascertained by a particular examination and comparison of their services.

WEBSTER.

Himself profoundly impressed with the supreme importance of the Union, Webster, by his masterly speeches, produced a like impression upon the minds of his countrymen, and thus confirmed and strengthened the sentiment for the Union which should injure its permanence. This was the supreme service, which during his life, by the power of his great intellect, he rendered his country; and this he did by clearly showing the nature of the Constitution, and pointing out the end it subserves.

His mind was large, and took large views; yet these he made plain to the general apprehension. The grandeur of his mind and of his thought corresponded to the greatness of his theme, and to whatever subject he treated he imparted his own dignity. Thus the important work which had been so well begun by Hamilton was, in a like spirit and with a like result, carried forward by Webster.

Speeches and Forensic Arguments, 8th ed. (Bost., 1846).
Works, with Life by Everett (Bost., 1851), 6 vols.
Ap. Am. Cyc., **16**. 528 (Everett).
Ap. Cyc. Am. Biog., **6**. 406 (Fiske).
Benton's Thirty Years' View. See Contents.
Bryant's Hist. of the U. S., V. 4. See Index.
Chappel and Duyckinck's Nat. Portrait Gallery (N. Y., 1862), **2**. 173.
Choate's Addresses and Orations, pp. 222, 241, 517.
Curtis's Life of, 2 vols.
Dyer's Great Senators, Chap. 6.
Encyc. Brit., **24**. 471 (Johnston).
Everett's Orations, **4**. 186. Same, Liv. Age, **63**. 97. Same, Ecl. M., **48**. 367.
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Von Holst's Constitutional Hist. of the U. S., V. 2–5.
Lodge: 1. Webster (Am. Statesmen S.).
2. Studies in Hist., p. 294. Same, Atlan., **49**. 228.
Lord's Beacon Lights of Hist., V. 4, Lect. 48.
Obituary Addresses delivered in the U. S. Senate and House (Wash., 1853).
Parton's Famous Americans, p. 53. Same, No. Am., **104**. 65.
Sargent's Public Men and Events (Philad., 1875). See Index.
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Tefft's Webster and his Masterpieces (Aub. and Buf., 1854), 2 vols., esp. **1**. 466–498.
Thomas's Dict. of Biog., new ed. (Philad., 1890), p. 2440.
Young, The Am. Statesman (N. Y., 1855).
Chr. R., **18**. 95.
Liv. Age, **12**. 44.
Meth. Q., **38**. 659.
New Eng., **11**. 606.
No. Am., **68**. 1 (As a Diplomatist); **75**. 84.

Clay.

Clay may be considered as belonging to the class of practical statesmen. Hence his work was rather the application than the exposition of general principles. He was a man of the times, a great political leader; yet he was more than a mere politician or partisan. He was an earnest patriot, and devoted his life and his great powers

to what he believed to be the true interests of his country. His views and sympathies were national, and he fully appreciated the supreme importance of the Union, even for the security of liberty itself. Hence his great service to the country lay in his effort to reconcile antagonistic elements, and thus to promote harmony and unity. If the compromises effected under his leadership proved but temporary expedients, they at least served a good purpose in postponing the evil day. His championship of the so called "American System," as well as of internal improvements, was in order to the building up of the nation.

Thus, like Webster, he may be said to have had a national mind, which, with all its powers, was given for the promotion of the good of his country.

Ap. Am. Cyc., **4**. 652.
Ap. Cyc. Am. Biog., **1**. 640 (Schurz).
Benton's Thirty Years' View. See Contents.
Bryant's Hist. of the U. S., V. 4. See Index.
Chappel and Duyckinck's Nat. Portrait Gallery (N. Y., 1862), **2**. 144.
Colton's Life, Corresp., and Speeches of, rev. ed. (1864), 6 vols.
Dyer's Great Senators, Chap 5.
Encyc. Brit., **5**. 817.
Von Holst's Constitutional Hist. of the U. S., esp. **1**. 412–415.
Lalor's Cyc. of Polit. Sci., **1**. 493.
Mallory's Life and Speeches of (N. Y., 1843), 2 vols.
Moore's Am. Eloquence (N. Y., 1872), **2**. 259.
Obituary Addresses delivered in the Sen. and House, June 30, 1852 (Wash., 1852).
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Epes Sargent's Life and Public Services of, completed by H. Greeley (N. Y., 1853), Chap. 36.
Nathan Sargent's Public Men and Events. See Index.
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Schurz's Henry Clay (Am. Statesmen S., Bost., 1887), 2 vols.
Swaim's Life and Speeches of (N. Y., 1843).
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Young, The Am. Statesman (N. Y., 1855). See Index.
Nat. Q., **25**. 52. New Eng., **2**. 105.
No. Am., **25**. 425; **33**. 351; **102**. 147.
Putnam, **3**. 493.

WILLIAM LLOYD GARRISON.

44. *Has Garrison's part in the Antislavery movement been overrated*

To many Garrison seems almost as much identified with the Antislavery movement in America as Luther with the Reformation. He was not, indeed, the originator of the movement; but his bold, startling voice was the trumpet which summoned the hosts to the encounter. The time had come for a general movement, and it soon became so wide and strong as to be no longer dependent on any single individual. Yet Garrison was, especially in its beginning, as much as any man its soul. He was the representative of its moral potency. It was in him incarnate. It possessed and inspired him. It was his absorbing thought, the single end, the chosen mission of his life. It was a burning inward flame, which could not be quenched. Such is the high ideal entertained by many of Garrison, which seems likely to survive hostile criticism, and make him, for future generations, a conspicuous and admirable figure of his times.

But a near view showed him to many of his contemporaries as extreme, impracticable, vituperative, needlessly and wantonly provoking violent opposition, and opposing with his might those who, in a different way, were as sincerely working for the same end, and whose work, because more wisely directed, was more effective than his own, and contributed more to the final result. He figured as the leader of a forlorn band, Ishmaelitish in its spirit, the influence of which, as the conflict became more general and intense, grew less and less.

He was manifestly a typical reformer, with the virtues and faults of his class, and was, moreover, especially in the earlier part of his career, one of the most potent among the moral forces of the Antislavery movement.

Ap. Am. Cyc., **7**. 628.
Ap. An. Cyc., **1879**, p. 396.
Ap. Cyc. Am. Biog., **2**. 610 (O. Johnson).
Wm. Birney's James G. Birney and his Times.
Brockett's Men of our Day, p. 579.
Encyc. Brit., **10**. 85.
William Lloyd Garrison: The Story of his Life told by his Children (N. Y., 1885–89), 4 vols.
A Memorial of William Lloyd Garrison from the City of Boston (Bost., 1886).
Tributes to, at the Funeral Services, Feb. 28, 1879.
Proceedings at the Public Breakfast to William Lloyd Garrison in London, June 29, 1867.
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Goldwin Smith's The Moral Crusader, William Lloyd Garrison (N. Y., 1892).
Wilson's Rise and Fall of the Slave Power in America. See Index.
And. R., **5**. 476 (Criticises adversely).
Atlan., **44**. 334; **57**. 120.
Cent., **8**. 587.
Dial (Ch.), **6**. 169.
Fortn., **37**. 247.
Independent (N. Y.), **1879**, May 29, p. 14; **1882**, Jan. 12, pp. 2, 14; **1890**, July 10, p. 20.
Internat. R., **9**. 143.
Lit. W. (Bost.), **16**. 465.
Meth. Q., **41**. 270, 474.
Nation, **28**. 382; **41**. 303.
New Eng., **45**. 1 (Adverse).
No. Am., **129**. 141.
Westm., **125**. 366.

JOHN BROWN.

45. *Was John Brown's raid into Virginia to rescue slaves unjustifiable?*
46. *Was John Brown's execution justifiable?*
47. *Should John Brown be regarded as a hero and martyr, or as a fanatic?*

The life and character of John Brown, his daring but unsuccessful raid, his heroic death, and his influence on subsequent events, especially in hastening the overthrow of slavery, make an interesting study.

In character Brown was a puritan. He was a man of clear and strong convictions, of an heroic and undaunted spirit, and a firm believer in justice and true righteousness. He was profoundly religious, and all his religion was concentrated in a burning hatred of slavery. His self-consuming zeal urged him to instant and decisive action. While others were talking and agitating, he would strike a telling blow. He would carry the war into the enemy's country, and strike the foe with terror. For to him slavery was not a mere abstract wrong. It was concrete in the persons of the slaveholders, who together formed a formidable and defiant satanic power. To this concrete living power of slavery in the persons of the slaveholders he was an irreconcilable enemy, and he would overthrow it. Was he in this a precursor of that dread power of war which was not long after evoked, and which fully and finally accomplished the end which he had sought in vain? And was his the heroic spirit of opposition to slavery to the death, which inspired and led the victorious hosts?

But conceding his sincerity and the good which may at last have been brought out of his attempt, can these considerations be regarded as justifying such an act of unlawful violence? On its face it was a foolhardy, mad project, which soon ended in disastrous failure. Tried by all ordinary human standards of judgment, it must undoubtedly be condemned. Are there higher spiritual and provi-

dential considerations, such as have been already indicated, which seem to lift it from the low level of an isolated event to the grandeur, dignity, and glory of the events of which it seems to have been the precursor?

As to his execution, could he by law have been acquitted, save on the plea and proof of his insanity? Or, if condemned, should his sentence have been commuted for one less severe?

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Cent., **4.** 399; **8.** 265.
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Liv. Age, **71.** 161. Nation, **41.** 324.
New Eng., **17.** 1066; **45.** 289.
No. Am., **137.** 435; **138.** 138; **141.** 564.

EDISON.

48. *Is Edison the greatest living American inventor?*

The inventor is a creator; in finding out, he makes. He finds out a principle and makes it into a thing, a new thing, an instrument for use. It is his thought that is creative; the invention is but the incarnation of his thought, the instrument which effects the end at which his thought aims. Hence the inventor is at once theoretical and practical; his

effort is to make the theoretical practical. He makes the forces of nature subject to the human will and subservient to human welfare.

Of the great number of modern inventors who have done their full share for the advancement of civilization, Edison, by native genius and its incessant and fruitful exercise in work, stands at the head, as one of the best representatives of his class. With an intense and steady concentration of mind he follows his thought, and what to others may seem fancy he makes fact. He has not less a genius for work than for thought. His work matches his thought, executes it, carries it out into all the details of endless experiment to an ultimate triumph. There are few better examples of a self-made man, — of one who, steadily following his bent, has achieved by his own efforts a success so large and substantial.

Ap. Cyc. Am. Biog., **2.** 303.

Ap. An. Cyc., **1876**, p. 518. **1877**, p. 638 (The Phonograph). **1878**, p. 34; pp. 261–262 (Sketch of his Life and Estimate of his Genius); pp. 537, 563. **1879**, pp. 335–339 (Electric Light). **1881**, pp. 252, 256 (Exhibition of Electricity at Paris). **1882**, pp. 270, 275, and **1883**, p. 304 (Electric Lighting). **1883**, p. 677. **1884**, pp. 305, 308.

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Chamb. Encyc., new ed. (1890), **4.** 203; **8.** 142.

S. A. Drake's Our Great Benefactors, p. 466.

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III. POLITICS.

POLITICS relates to the present, history to the past. When politics falls back into the past, it becomes history. Political questions are, therefore, such as are called "living issues," — questions which concern the present welfare of man, and excite a general and practical interest. In politics, as in all things, there is a union of principle and fact. Principle is the soul, fact the body. Principle is the idea, which makes politics ideal; fact, the actual striving after the ideal. The importance of the actual is represented by the degree in which it represents principle. In discussion it is principle, or ideal politics, which is chiefly considered; while the actual is considered in its relation to principle. The question to be determined is, What is the principle or idea which should be made actual? Or, What is the working, influence, and effect of such a principle, as embodied in some actual? Or, What is a given actual, in its nature and value, as dominated by a certain principle?

Since politics relates to civil government, political questions relate to the nature and functions of government, and to the individual as a citizen or subject of government, or as one who may in any way participate in or be affected by it. In this view, the interest and importance of such questions become evident. Such is especially the case in a republic, in which not only are the people dependent on the government, but the government is dependent on the people.

If the true end of government is the promotion of the general welfare, the welfare of every individual is largely dependent on the character of the government under which he may live. While civil government, from its nature, has chief respect to the material or external interests of man, it also affects, in many ways, directly and indirectly, his higher interests. The state, as composed of moral beings, is itself moral; and questions in politics have, more or less, an ethical element. Such questions, therefore, furnish important subjects for thought and inquiry.

REPRESENTATIVE DEMOCRACY.

49. *Is Representative Democracy, in its principles, institutions, and operation, the best form of government?*

The general and distinct forms of civil government are commonly considered as three, — monarchy, aristocracy, and democracy, or the rule of one, of a few, and of the many. These may also be considered as elements which, in varying proportions, constitute many actual goverments.

The ideal monarchy gives unity, strength, and stability; the ideal aristocracy, wisdom; the ideal democracy, general freedom and equality. But monarchy may degenerate into tyranny, aristocracy into oppression, democracy into anarchy. Hence, in order to good government in any form, the ruler or rulers must have ability and good character, or be able and disposed to govern for the good of the governed.

Democracy is the rule of the people or citizens, who, in the exercise of their sovereignty, choose representatives that shall, in their behalf, make and administer the laws. This, therefore, is self-government, or the government by the people of themselves through their representatives, who are their servants and amenable to them. But successful self-government by the people requires, it is evident, general intelligence and virtue.

Civil democracy has for its counterpart social democracy, in which social distinctions caused by birth, wealth, talent, and position, though not effaced, are less marked and influential. With the general elevation of men and the bringing of them together characteristic of modern civilization, there is also a tendency to democracy both civil and social. This tendency seems to be an important part of the general progress, and on the whole conducive to liberty and equality and to the common welfare.

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Stickney's True Republic (N. Y., 1879).
Tocqueville's Democracy in America.
Woolsey's Polit. Sci., V. 2, Chap. 6.
And. R., **9** 37 (Rev. of Maine); **12**. 385 (Aberrations of Democ.).

Atlan., **64.** 577 (Democ. in the U. S.).
Bib. Sac., **25.** 687.
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No. Am., **101** 103; **137.** 28.
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Westm., **88.** 479 (Am. ed., p. 222); **89.** 1 (Dangers of Democ.).

LAISSEZ FAIRE AND STATE INTERVENTION.

50. *Is the Laissez Faire, or let alone theory of government the true one?*
51. *Is the paternal theory of government the true one?*
52. *Should State intervention be extended?*

These questions relate to the sphere, function, and end of government, and thus involve its nature. The general question has respect to the relation of the State to the individual. If the individual be considered the end, government will be the means for the protection of his rights.

The principle of *laissez faire* reduces the part of government to a minimum, leaving to the individual a large freedom in his own development. In its application to government, it is, therefore, chiefly negative. It would have men let alone, that they might not be hampered in the freedom of their natural development. Government would be necessary as a restraining and regulating force, chiefly for protection; while the more positive promotion of the general as well as of individual good would be left to private enterprise, and to the combined and organized effort of voluntary associations. Over against an extreme individualism lies the opposite extreme of socialism, which would make the State supreme and omnipotent. With the advance of civilization social relations become more vari-

ous and complex; hence arises a growing dependence on the wisdom and power resident in the State for the promotion of unity, order, and efficiency.

The problem — itself of the highest practical importance — which awaits solution is, the union of the general good with the freedom necessary for individual developmennt.

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A. L. Lowell's Essays on Gov. See Index, Paternal Gov.
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2. Study of Sociology (N. Y., 1874), Chap. 11.
3. Essays Mor., Polit., and Æsthetic (N. Y., 1865). Ess. 2, Over Legislation. Ess. 9, Tampering with Money and Banks.
4. Recent Discussions. Ess. 8, Specialized Administration. Same, Fortn., **16**. 627. Ess. 12, Polit. Fetichism.
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Chaut., **8.** 534.
Contemp., **47.** 485 (Ans. to Spencer by Laveleye); **47.** 509. (Reply by Spencer). Same, Pop. Sci. Mo., **27.** 165, 188.
Forum, **3.** 364.
Fraser, **81.** 72.
Nature, **4.** 301.
No. Am., **145.** 109.
Pop. Sci. Mo., **32.** 289.
Q. J. Econ., **2.** 353.
Science, **10.** 2, 13, 28.
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THE ENGLISH GOVERNMENT AND THE GOVERNMENT OF THE UNITED STATES.

53. *Is the English government superior, in form and operation, to the government of the United States?*

The distinctive mark of the English government is its concentration of power; of the government of the United States, its distribution of power. The power of the former centres in the House of Commons, the popular branch of Parliament. This gives to the administration of affairs simplicity, unity, promptness, and efficiency, and is suited to the needs of the government of a great empire. The English government is, therefore, at once popular and efficient.

The government of the United States is fitted by its nature for a great and free nation. Many States, with independent governments, are united in a national government; while this, supreme in its sphere, is kept from transcending it by a wise division of power, so that it is made the instrument of conserving the liberties of the people.

English Government.

The English Constitution is a striking monument of English history and of the English mind. It has itself a growth or development, and a history, and shows the progress of liberty. As unwritten, it is flexible, or capable of change; but, from the conservatism of the English mind, its changes have constituted a steady development or progress. Hence the English government, while its development has kept pace with the advance of civilization, has been in its fundamental principles the most stable of all governments.

The fundamental principle of the English Constitution is human liberty, and the gradual and sure development of this is the chief mark of its history. In form, the government is a constitutional or limited monarchy, with an aristocratic and a popular element; while in fact the supremacy of the last makes it a government by the people, or a republic. Indeed, such are its constitution and working that its changes are a reflection of the changes of public sentiment. It is the creature of the popular will, made and unmade by it. This facility of change in the administration of the government might seem to endanger its stability; and this would doubtless be the case but for the conservatism of the English mind, which makes progress safe, so that even great changes are rendered beneficent instead of destructive. In this conservative influence is found the chief service rendered by the royal and aristocratic elements.

The simplicity and efficiency of the government are seen in its working. The Commons, created by the popular will, is the ruling power. The Cabinet, though composed of members of both Houses, is the instrument of the Commons. Hence the governing power is under the control of the people, and the ease with which change is effected precludes any serious disturbance.

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GOVERNMENT OF THE UNITED STATES.

The United States began its career as a nation under new and favorable conditions, which made possible a government with original elements.

The independence of the Colonies, gained by the war of the Revolution, made it necessary that a general or national government should be formed which, while for its purpose or end it should be supreme, should not only not supersede, but should conserve the State or local governments. Hence was framed and adopted by common consent, with certain conceded powers defined in the Constitution, the Federal or national government. This is a popular or democratic government, recognizing human equality as coincident with liberty, while at the same time it comprises certain conservative elements which insure its stability. In some of its main features the Constitution is a reproduction of the English form of government, but with many important modifications suited to the differences in the structure of society, as well as to the difference in the end which the government must subserve. The government is divided into three distinct departments, which, in their mutual relations, serve as checks and balances to one another. The independence of these departments, while preventing the abuse of power, may, for want of harmony, produce delay and tend to inefficiency. On the other hand, delay may sometimes prevent unwise action.

The officers of the government, though responsible to the people as their real sovereign, are chosen for a definite period; hence a change of administration is neither so quickly nor so easily effected, as following a change of public opinion, as in England.

In short, the conservative element has its due proportion and weight, insuring the stability and perpetuity of the government.

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Macy's Our Gov., Chap. 30–33.
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Maine's Pop. Gov., Ess. 4. Same, Quar., **157**. 1.
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Tocqueville's Democracy in Am., V. 1. Chap. 8.
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Nation, **6**. 66.
New Eng., **25**. 110.
19th Cent., **23**. 297, 441.
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PARTY GOVERNMENT.

54. *Are the benefits of party government greater than its evils?*
55. *Is the existence of parties necessary in a free government?*
56. *Is party spirit productive of more evil than good?*

Parties are parts of the whole arrayed against each other. The highest and the legitimate cause of the division which produces political parties is a difference of view with respect to fundamental or subordinate principles of government, either as to its nature or its administration, as these principles are embodied in a certain policy or measures. The opposition of parties is on questions with two sides, and to make the whole both sides are necessary.

In a government by parties the opposition has its necessary place and use, and exerts an influence on affairs only second to that of the dominant party. It not only serves as a balance and a check to the ruling party, but often leads it to modify, and even at times materially to change its course. The result is, therefore, the effect of two opposing forces, each contributing some share to its production.

This is a philosophy of things as they are, an *ideal* of the actual. The *reality* of the actual discloses also the process which leads to the result, and that on its dark as well as on its bright side, — the bitter strife, the low aims, the false-

hood and slander, the prostitution of principle, and the making of the end, success, to justify any means by which it may be attained. Is all that is dishonorable in parties necessarily implied in their very existence? Or is there an ideal, in the realization of which there shall be unity in the process as well as in the result, and by which parties shall be superseded? Is the greater toleration any sign of ultimate union? May men differ, discuss, and divide on various questions, without the formation and existence of organized parties?

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Bolingbroke's Dissertation on Parties, Works (Lond., 1777), **2**. 1.
Brougham · 1. Polit. Philos., Pt. 2. Aristocratic Governments, Chap. 5.
2. Statesmen of the Time of George III., **1**. 298 (Effect of Party).
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Macy's Our Gov., Chap. 34.
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Annals of the Am. Academy of Polit. and Social Sci. (Philad., Nov., 1891), **2**. 300 (The Place of Party in the Political System).
Chr. R., **20**. 96 (Benefits of Party Spirit in Am.).
Fraser, **5**. 448, 603; **6**. 205; **16**. 122.
Liv. Age, **21**. 477; **167**. 505.
Macmil., **36**. 298. Same, Pop. Sci. Mo., **11**. 734 (Decline of Party Gov., by Goldwin Smith).
Meth. Q., **20**. 572 (Party Politics, Evils of).
Nation, **2**. 680; **27**. 67 (Party Machinery in Eng.).
Nat. Q., **22**. 162 (Party Strife).
New Eng., **1**. 517 (Party Spirit, Evils of).
N. Princ., **3**. 343.
19th Cent., **11**. 378; **13**. 424.
No. Am., **39**. 208 (Origin and Character of the Old Parties); **132**. 52 (Partisan Gov.); **154**. 583.
O. and N., **9**. 708 (Gov. by Parties not by and for the People, by Leonard Bacon); **10**. 353.
Quar., **147**. 264 (Am. ed., p. 140).
Westm., **64**. 125 (Am. ed., p. 65), (Decline of Party Gov.); **69**. 402 (Am. ed., p. 221), (Party Gov.: Against).

UNIVERSAL SUFFRAGE.

57. *Is universal manhood suffrage true in theory and best in practice for a representative government?*
58. *Should an educational qualification be made a condition of enjoying the right of suffrage?*
59. *Should a property qualification be made a condition of enjoying the right of suffrage?*
60. *Is suffrage a natural right or a political privilege?*

The exercise of suffrage gives participation in government; hence universal suffrage is properly the practice of the principle of democracy, so that the same arguments and objections are applicable alike to both. It is based on the doctrine of the sovereignty of the people, who are

assumed to be originally vested with governing power, which they delegate to certain chosen representatives to exercise in their behalf. This is self-government by proxy, the original power residing in the governed.

The right of suffrage has its limitations. It is, therefore, the degree and kind, rather than the fact, of its restriction that is in question. Manhood suffrage is a restricted, and not properly a universal suffrage. Even with this, the voters constitute but a minority of the whole population.

The chief objection to it is the unfitness of many to exercise it. On the other hand, it gives to the many an interest in the government, and is itself an educating force. While attended with evils many and great, it is a question how much, on the whole, these would be diminished by its restriction. Yet they may be slowly and surely lessened by the elevation of the people in intelligence and virtue, giving them a manly independence. This seems consonant with the spirit of the age, the tendency of which is rather to enlargement than to restriction.

Bancroft's Hist. of the U. S., rev. ed. (N. Y., 1884), **5.** 114–115; **6.** 297–299.
Brougham's Polit. Philos., V. 2, Pt. 3, Chap. 10.
Bryce's Am. Commonwealth, **2.** 67, 475.
Cooley's Constitutional Limitations, 5th ed., p. 752.
Ford's Am. Citizen's Manual, Pt. 1, pp. 85–90.
Garfield's Works, **2.** 50–55. Same, Hinsdale's Garfield and Education, pp. 233–243.
Grimke's Nature and Tendency of Free Institutions, 1st ed., Bk. 1, Chap. 5; 3d ed. in Works, Bk. 1, Chap. 6.
Hildreth's Hist. of the U. S., **3.** 381, 506.
Jennings's Eighty Years of Repub. Gov. in the U. S., Chap. 7.
Lalor's Cyc. of Polit. Sci., **3.** 822.
Lieber's Civil Liberty and Self-Gov., pp. 175–177. See also Index, Univ. Suff.
Mill's Representative Gov., Chap. 8.
Mulford, The Nation, Chap. 12.
Sismondi's Polit. Econ. and the Philos. of Gov., Selected Essays, trans. (Lond., 1847), p. 286.
Stephen's Liberty, Equality, Fraternity, Chap. 5, pp. 238–255.
Story's Commentaries on the Const., V. 1, Bk. 3, sec. 574–586.

necessarily to exclude her from all interest and participation in public affairs?

The nature of the ideal government is also to be considered. Is an exclusively male government the best? Or would it be improved by the addition of the feminine element? Does the principle of democracy, carried to its logical conclusion, require that political privileges should be granted to women? To do this would be a great extension of this principle in its application to government. Would it be wise? How much better would it be likely to make the government?

What effect would it have upon woman herself, and through her upon man? Would it tend to unsex her? Would she lose, in any degree, her refining and elevating influence over man? What has been the practical working of woman suffrage where it has, in any degree, been tried? What is the position of women in general toward the movement? Do they really want the ballot? How much do they feel it a wrong to be deprived of it? How generally would they vote if they could? It would be an experiment in some such sense as popular government is an experiment. It may be supposed that the further development of woman, her education, her general elevation, the enlarging of her capabilities, and the widening of her sphere in many directions, will furnish a practical solution of many of the difficulties which seem now to beset the problem.

AFFIRMATIVE.

Bluntschli's Theory of the State, trans. (Ox., 1885), Bk. 2, Chap. 20, pp. 190–192.

Tennie C. Claflin's Constitutional Equality a Right of Woman (N. Y., 1871).

Frances Power Cobbe's Duties of Women, Lect. 6.

Emerson's Miscellanies, pp. 349–356. Complete Works, Riv. ed., V. 11.

Fawcett's Essays and Lectures, pp. 230, 262.

Higginson's Common Sense about Women, Chap. 72–105.

Hist. of Woman Suffrage, ed. by Mrs. Stanton, Miss Anthony, and Mrs. Gage, 3 vols.

Mill: 1. Subjection of Woman.
2. Rep. Gov. (Harper's ed., 1862), Chap. 8, pp. 190–195.
3. Dissertations and Discussions, **3.** 93. Same, Westm., **55.** 289 (Am. ed., p. 149).

Wendell Phillips's Speeches (Bost., 1864), p. 11.

Robinson's Mass. in the Woman's Suffrage Movement.

Spencer's Social Statics, Chap. 16, sec. 9.

Stanton's Woman Question in Europe, Chap. 1, sec. 1.

Elizabeth Wilson's Woman's Rights and Duties (Philad., 1849), Chap. 10.

The Woman's Journal (Bost.), from V. 1 (1870), onward. (For some references see below.)

Sen. Rep., 48th Cong. 1st Sess., No. 399.

Contemp., **4.** 307. Same, Ecl. M., **68.** 706.

Contemp., **47.** 418 (Ans. to Objections); **58.** 830.

Forum, **2.** 351, 439; **3.** 131.

Independent (N. Y.), **1873**, Sept. 18, p. 1155; **1874**, July 16, p. 16; Sept. 10, p. 16; **1879**, Aug. 14, p. 17.

Macmil., **30.** 377. Same, Ecl. M., **83.** 553. Same, Pop. Sci. Mo., **6.** 87 (Reply to Goldwin Smith, by J. E. Cairnes).

Nation, **3.** 498; **4.** 136; **5.** 35, 416; **6.** 116; **9.** 386, 434; **20.** 290; **29.** 327–328; **37.** 70; **44.** 362.

19th Cent., **19.** 740 (Reply to Mrs. Chapman by Mrs. Fawcett).

No. Am., **129.** 413. Same, Woman's J., **10.** 350, 358, 366, 374.

No. Am., **137.** 495–519. Same, in part, Woman's J., **14.** 337–338.

No. Am., **139.** 405. Same, Woman's J., **15.** 350.

No. Am., **143.** 37 (Mrs. Livermore, Ans. to Ouida).

Putnam, **12.** 603, 701.

Westm., **87.** 63 (Am. ed., p. 29); **122.** 185, 375.

Woman's J. Ans. to Pres. Fairchild, **1.** 216, 224, 226, 234, 242, 251. Rev. of Objections, **2.** 130, 138, 146, 154, 162; **3.** 90 (Judge Talbot); **4.** 79, 80, 232, 257, 266; **5.** 7, 18, 31, 58, 164, 185, 272, 396, 402, 404, 406; **5.** 264 (G. W. Curtis); **6.** 61; **7.** 60; **9.** 53, 56, 60, 273; **10.** 337. Woman Suffrage in Wyoming, **7.** 44; **8.** 164; **9.** 312, 412; **10.** 5.

NEGATIVE.

Bluntschli's Theory of the State, trans. (Ox., 1885), Bk. 2, Chap. 20, pp. 192–194.

Miss C. E. Beecher's Woman's Suffrage and Woman's Profession (Hartford, 1871).

Bushnell's Woman's Suffrage the Reform against Nature.

Bryce's Am. Commonwealth, V. 2, Chap. 93.

Fairchild's Woman's Right to the Ballot.
Holland's Every-Day Topics, **1.** 234.
Lieber's Polit. Ethics, V. 2, Bk. 4, Chap. 1, sec. 8–14; old ed., p. 249; 2d ed., p. 121.
Phelps's My Portfolio, Chap. 11, 12.
Sen. Rep., 48th Cong., 1st Sess., No. 399, Pt. 2.
Stephen's Liberty, Equality, Fraternity (N. Y., 1873), Chap. 5, pp. 203–238 (Ans. to Mill's Subjection of Women).
Chr. Exam., **56.** 1.
Contemp., **47.** 327–328. Same, Ecl. M., **104.** 617.
Forum, **4.** 1; **8.** 515.
Independent (N. Y.), **1874**, Oct. 22, p. 5. Same, Woman's J., **5.** 249.
Independent, **1874**, Nov. 19, p. 4; **1875**, Oct. 14, p. 14.
Macmil., **30.** 139 (Goldwin Smith). Same, Ecl. M., **83.** 171. Same, Pop. Sci. Mo., **5.** 427. Same, Woman's J., **5.** 248, 252.
Nation, **8.** 87, 496; **9.** 72, 193; **10** 101, 189, 205, 237; **12.** 270; **13.** 285; **18.** 311; **22.** 205, 317; **29.** 286, 327, 364; **36.** 204; **39.** 108; **44.** 310.
New Eng., **43.** 193.
19th Cent., **19.** 561 (Mrs. Chapman); **25.** 781; **26.** 347, and App.
No. Am., **129.** 303. Same, Woman's J., **10.** 334, 338.
No. Am., **130.** 16. Same, Woman's J., **10.** 414; **11.** 6.
No. Am., **137.** 137. Same, Woman's J., **14.** 238–239, 242.
No. Am., **143.** 290 (Ouida).
O. and N., **4.** 76.
Pop. Sci. Mo., **1.** 82.
Speech of Hon. S. Archer in Congress, Woman Suffrage not to be tolerated, Woman's J., **3.** 279, 283, 295, 299.
Woman's J., **4.** 226 (Woman Suffrage refuted); **4.** 228 (and Marriage); **9.** 54, 102.

CENTRALIZATION AND STATE RIGHTS.

63. *Does the successful maintenance of the United States as a nation require that the national government grow in strength?*

This question requires a consideration of the nature of the complex government of the United States, and especially of the mutual relation of the Federal government and

the State governments. The Federal government is for unity; the State governments for liberty and democracy.

The unity of the Federal government must, indeed, not only not be inconsistent with liberty, but must promote it; still, from the nature of the case, the State government is closer to the people, is more immediately of and for them. It is for this reason that the States were at first jealous of the power of the Federal government; and the doctrine of State rights, or State sovereignty, was by some maintained in the interest of democracy and of the people. But the national government is, and must be, supreme; and the maintenance of its supremacy is one of the most important results of the Civil War.

"In union is strength"; and in order to union, with its indispensable benefits, there must be strength. The unity of the nation is a growth. As the nation grows, many influences conspire to weld its parts more firmly together. But this closer and stronger union finds expression in the national government, the centre and bond of unity. As the nation becomes more united, the national consciousness is more felt. In what consists this growing national unity, and what is its influence on the government? What must the government be to correspond to it, — to maintain and increase it?

On the other hand, the local government, as represented by the States, must not be overshadowed, or its powers usurped and minimized, by the general government. There may be danger of too great centralization. In a great and free nation like ours, power must be distributed as well as concentrated. The question must, therefore, be understood as meaning, not whether the national government shall grow at all in strength, for this is inevitable as the nation grows; but whether it shall increase *relatively* in strength, that is, shall gain upon the local governments. On the whole, it must be owned that the history of the government thus far seems to favor this view; but how far can this be permitted to go without endangering our form of government, and with it our liberties?

Bryce's Am. Commonwealth, V. 1, Chap. 2–4, 26–35.
Calhoun's Const. and Gov. of the U. S., Works, **1**. 109. Also Speeches, Works, **2**. 262.
Cooley's Constitutional Limitations.
Draper's Future Civil Policy of Am., Chap. 4.
The Federalist, No. 2–28, 41–46.
Fiske's Am. Polit. Ideas, Chap. 2. Same, Harper, **70**. 407.
Ford's Am. Citizen's Manual, Pt. 2.
Garfield's Works, **2**. 708.
Goodrich's Sci. of Gov.
Hinsdale's Schools and Studies, p. 200.
Von Holst's Constitutional Hist. of the U. S., V. 1, Chap. 1, 2.
Jennings's Eighty Years of Repub. Gov. in the U. S., Chap. 1, 2.
Lalor's Cyc. of Polit. Sci., **1**. 368.
A. L. Lowell's Essays in Gov., pp. 48–52.
Mulford, The Nation, Chap. 17.
Patton's Democratic Party, Chap. 42.
Stephens's War between the States, V. 1.
Sterne's Constitutional Hist. and Polit. Development of the U. S., Chap. 6.
Story's Commentaries on the Const., Bk. 3, Chap. 3.
Tocqueville's Democ. in Am., Bowen's ed. (Bost., 1876), V. 1, Chap. 5, p. 107; V. 2, Bk. 4.
Webster's Works, **3**. 270 (Reply to Hayne).
Atlan., **43**, 184; **53**. 701; **57**. 542, 578; **58**. 648.
Cent., **6**. 534.
Contemp., **48**. 864. Same, Ecl. M., **106**. 346.
Library M. (N. Y., 1880), **6**. 24.
No. Am., **131**. 385; **132**. 407; **133**. 338; **139**. 155.
Polit. Sci. Q., **1**. 9, 163; **5**. 389.
Princ., **33**. 611. Princ., N. S., **9**. 85.

PERPETUITY OF THE UNITED STATES AS A NATION.

64. *Are the conservative forces in our nation sufficient to insure its perpetuity?*

The career of the United States as a nation has been attended with the most favorable auspices, and she seems likely to become one of the greatest and most powerful nations of the earth. Her growth has been marvellous,

and seems to be the promise of a future great and long. She has the vigor, the pride, the hopefulness of youth. Her beginning was in a favorable time and under favorable conditions. Taking possession of the New World, with its unoccupied territory of vast extent and far removed from the Old World, she embodied in her Constitution and institutions the modern political ideas of universal freedom and equality. She has thus great powers of attraction, wide opportunities for extension, and a large capacity for assimilation. The multitudes of other lands flock to share her freedom, her opportunities, and her greatness.

But on this new theatre of its development human nature remains essentially unchanged. There is, as everywhere in the world, the same mixture of good and evil, with the same inevitable conflicts between them, — the same greed and selfishness, with not a little of the same inequality. The good is the preservative power of a nation, and it is the endurance and victory of this which are the certain pledge of its perpetuity. Is the good in this nation holding its own, and making sure gains over the evil?

Bryce's Am. Commonwealth, V. 2, Chap. 94–96, 115–116.
Carnegie's Triumphant Democracy.
Draper's Future Civil Policy of Am., Chap. 14.
Emerson's Fortune of the Republic. Same, Miscellanies, p. 393. Complete Works, Riv. ed., V. 11.
Fiske's Am. Polit. Ideas, Chap. 3. Same, in substance, Harper, 70. 578.
Garfield's Works, 2. 46.
Goodrich's Sci. of Gov., Lect. 12.
J. B. Harrison's Certain Dangerous Tendencies in Am. Life, and Other Papers (Bost., 1880), Ess. 1. Same, Atlan., 42. 385. Rev. in Nation, 31. 31.
Hinsdale's Garfield and Education, p. 234 (Macaulay's Letter to Randall). Same, Garfield's Works, 2. 51. Same, Liv. Age, 65. 430. Same, New Eng., 24. 152.
Jennings's Eighty Years of Repub. Gov. in the U. S., Am. ed. (N. Y., 1868), Chap. 12.
Maine's Pop. Gov., Chap. 1. Same, Quar., 155. 551.
Strong's Our Country.
Sumner's Prophetic Voices concerning America. Same, Works, 12. 1.

Thompson's U. S. as a Nation, Lect. 4-6.
Tocqueville's Democ. in Am., V. 1, Chap. 13-18, esp. Chap. 18.
Chr. Q. Spec., **8**. 505.
Forum, **8**. 40, 262.
Internat. R., **3**. 462.
Meth. R., **49**. 685.
Nation, **36**. 290.
New Eng., **1**. 492.
No. Am., **133**. 315.
Overland, N. S., **4**. 630.
Putnam, **15**. 596.
Univ. Q., **46** 194.
Westm., **95**. 322. Same, Liv. Age, **109**. 387.

THE ELECTION OF PRESIDENT.

65. *Should the present method of electing the President be superseded by some other method?*
66. *Should Electors for President and Vice President be elected by the vote of Congressional districts, with two at large for each State, instead of upon general ticket?*
67. *Should the President be elected by a direct popular vote, counted by federal numbers?* Or, *Should the President be elected by a majority of the nation's voters, voting directly?*

The framers of the Constitution, having discussed the various methods of electing the President, embodied in it the one that to them seemed best; which, however, time and usage have infused with a spirit more popular than they intended to give it. This method, in its use, is really the electing of the President by the direct popular vote of the States, since the subsequent vote of the chosen Electors is but a formal ratification of the State vote. Yet it is a majority of the electoral vote that elects; and this may be, and often has been, correspondent to a minority of the aggregate national vote.

This method is a practical recognition of the States in their federal union, giving them in the election a part and

power as States. An election by districts instead of by States would be more nearly correspondent to popular sentiment; and while it might diminish the probability, would not preclude the possibility, of an election by a minority of the aggregate vote. The increased power given to the States in the determining of the districts would also be liable to a dangerous abuse.

An election by a majority of the aggregate national vote would seem more democratic; while it would at the same time diminish the relative power of the States, and increase the relative power of the national government, to an extent which might tend to disturb the necessary balance between them.

Thus, in view of the objections to alternative methods, the present method, though also open to objection, is likely to remain undisturbed.

Andrews's Manual of the Const., pp. 164–171.
Bancroft's Hist. of the Const., **2.** 169–185. Same, Hist. of the U. S., rev. ed., **6.** 328–340.
Bryce's Am. Commonwealth, **1.** 37–41.
Elliot's Debates, **1.** 182, 208, 211, 222, 228, 283, 290–302.
The Federalist, No. 68.
Jennings's Eighty Years of Repub. Gov. in the U. S. (N. Y., 1868), pp. 113–117.
Kent's Commentaries on Am. Law, V. 1, Pt. 2, Lect. 13, (3).
Lalor's Cyc. of Polit. Sci., **2.** 60.
McKnight's Electoral System.
O'Neil s Am. Electoral System (N. Y. and Lond., 1889).
Story's Commentaries on the Const., V. 2, sec. 1453–1476.
Sen. Rep., 43d Cong. 1st Sess., 1873-74, No. 395 (Morton Amendment).
Am. Law R., **12.** 1 (Senator Edmunds: for present plan, against voting by districts); **12.** 413 (Nicholas plan, non-partisan).
Atlan , **42.** 543 (For present plan).
Cent., **7.** 124 (George T. Curtis: Election by Legislature).
Forum, **12.** 702.
Internat. R., **5.** 198 (Cooley, who reviews the various plans; and Hewitt, who prefers the district system).
M. Am. Hist., **14.** 181 (Several reasons for direct vote).

Nation, **16.** 4 (For direct vote); **17.** 124 (Against the present system); **23.** 295, 351; **26.** 382; **52.** 421–422.
Niles's Reg., **24.** 372, 411 (Phocion's Letters).
No. Am., **117.** 383; **124.** 1, 161, 341 (O. P. Morton); **125.** 68 (Morton, against present system), **140.** 97 (Symposium).
Penn. Mo., **8.** 494.

THE CABINET IN CONGRESS.

68. *Should members of the Cabinet have seats on the floor of Congress, and a voice in its debates?*

The proposed connection of the members of the Cabinet with Congress is a step toward the closer relation of the executive and legislative departments, and involves the discussion of a fundamental principle of our government, the independence of the three general departments. This independence of the departments rests on the theory that, while the concentration of power may give more unity and efficiency, a division or distribution of power, with checks and balances, is less likely to become arbitrary and irresponsible. How far the proposed measure would tend to produce this end may be a question. The aim of its advocates, the securing of better legislation and administration by a more harmonious co-operation of the two departments, seems desirable. Co-operation, in some sense and degree, there must be; and so far as this can be attained without imperilling the due balance of power, it should by all means be sought.

The decisive point of the question seems to be, how far such a measure, in its theory and practical working, is suited to our form of government.

Bagehot's Eng. Const., Chap. 2. Same, Fortn., **1.** 1.
Bryce's Am. Commonwealth, V. 1, Pt. 1, Chap. 9.
Cong. Globe, 38th Cong. 2d Sess., 1864–65, Pt. 1, pp. 437–448.
Cong. Record, 46th Cong. 1st Sess., 1878–79, V. 9, Pt. 1, pp. 966–974.
House Reports, 38th Cong. 1st Sess., 1863–64, V. 1, No. 43.
Senate Reports, 46th Cong. 3d Sess., 1880–81, V. 1, No. 837.

Garfield's Works, **1**. 61. Same, Cong. Globe, 1864–65, Pt. 1, pp. 444–446.
Gladstone's Gleanings of Past Years (N. Y.), **1**. 223–226. Same, No. Am., **127**. 193–196.
Story's Com. on the Const., V. 1, sec. 869–872.
Wilson's Cong. Gov., pp. 256–291.
A. L. Lowell's Essays on Gov., Chap. 1., Cabinet Responsibility (Criticises Wilson's view).
Annals of the Am. Academy of Polit. and Social Sci. (Philad., Nov., 1891), **2**. 289.
Atlantic, **50**. 95; **65**. 771–772.
Nation, **16**. 233; **28**. 243; **32**. 107.
No. Am., **111**. 330; **124**. 21.

THE JURY.

69. *Do the advantages of the Jury system outweigh its evils?*
70. *Is the Jury system worthy of being retained?* Or, (changing sides,) *Ought the Jury system to be abolished?*
71. *Should a three-fourths majority be sufficient for a decision by the Jury?* Or, (changing sides,) *Is the entire unanimity of the Jury in their verdict a feature of the Jury system which should be retained?*

The Jury, considered in its nature, history, and influence, is of the first importance. It is a popular institution, and has had a political as well as a judicial significance. The right of a trial by a jury of his peers has been regarded as one of the fundamental civil rights of a freeman.

In its popular nature are found at once its advantages and its defects; hence this both affords the solid ground for its existence and exposes it to attack. For in the popular, as in other things, the actual does not always coincide with the ideal.

The ideal of the Jury is liberty and justice; its actual is often a gross miscarriage of justice. In short, it is susceptible of abuse. The true use of the Jury is found in the

competence and good character of the jurors; hence one remedy of abuse is careful selection.

The requirement in all cases of unanimity, would seem to be extreme, and is liable to fall short of its high aim. If the unanimity be free, and from personal and intelligent conviction, it must carry much weight; but if arrived at by compromise or stress of circumstances, its weight will be materially lessened.

The Jury, then has its use and abuse; and the diminution of its abuse will promote its use and add to its strength.

Amos's Sci. of Law (Internat. Scient. S.), pp. 266–270.
Ap. Am. Cyc., **9**. 721.
Creasy's Rise and Progress of the Eng. Const. (N. Y., 1865), Chap. 13, pp. 186–208.
Encyc. Brit., **13**. 783.
Forsyth's Hist. of Trial by Jury.
Freeman's Norman Conquest, **5**. 302–304.
Gneist's Hist. of the Eng. Const. See Index.
Lalor's Cyc. of Polit. Sci., **2**. 660–662 (Gives a long list of authorities).
Lieber's Civil Liberty and Self-Gov. (Enumerates twenty-two advantages of the Jury System).
P. V. Smith's Hist. of the Eng. Institutions, Chap. 8, pp. 207–209, 212–214, 221–222.
Spooner's Trial by Jury.
Stubbs's Const. Hist. of Eng., V. 1, sec. 164, pp. 608–615.
Tocqueville's Democracy in Am. (Bowen's ed., Bost., 1876), V. 1, Chap. 16, p. 358 (Gives its polit. aspect).
Am. Law R., **11**. 24 (Origin); **17**. 398; **20**. 661; **21**. 859.
Atlan., **48**. 9.
Brit. Q., **52**. 57.
Cent., **3**. 124; **4**. 289.
Ecl. M., **105**. 11.
Forum, **3**. 102; **9**. 309.
Independent (N. Y.), Origin of the Jury, by Chief Justice Neilson: **1875**, Nov. 4, p. 1; Nov. 11, p. 1; Nov. 18, p. 2; Dec. 2, p. 4; **1876**, June 1, p. 2; June 8, p. 2; June 15, p. 5; Aug. 3, p. 5.
Internat. R., **14**. 158.
Nation, **10**. 314; **16**. 428; **17**. 351; **32**. 45; **37**. 90; **44**. 546.

No. Am., **92.** 297; **119.** 219 (Historical); **134.** 244; **135.** 447; **139.** 1, 348.
No. Brit., **8.** 82 (Am. ed., p. 43).
Pop. Sci. Mo., **24.** 676; **26.** 289.
Putnam, **15.** 175.

CAPITAL PUNISHMENT.

72. *Ought the death penalty to be retained as the punishment for wilful murder?*
73. *Ought capital punishment to be abolished?*

This is a question which has been much discussed; and the arguments on both sides have, in various forms, been repeated many times. The question involves the nature of punishment in general. To what extent does human or civil punishment imply the principle of justice or retribution, or the measuring of the penalty according to the desert of the offender? To what extent does it imply the principle of utility, acting as a deterrent from crime and for the protection of society? And, finally, to what extent does it admit of, and may it provide for, the possible reformation of the criminal? The advocates of the death penalty make much of the first of these principles of punishment; while its opponents make much more of the third; and the second is claimed by both sides. How far does the death penalty fulfil the ends of punishment?

But going further back, what is the limit of the power of government, acting for society, over the life of its subjects? Is the limit of the government over life the same as that of the individual, mere self-defence? And if so, is the limit of self-defence in the government similar to that of the individual? Or, is this extreme penalty one of the necessary acts of self-protection by organized society against its enemies, who imperil its welfare, if not its existence?

The actual effect of the penalty, especially in its impressive influence as a deterrent from crime, is one of the chief

points of dispute, and must be determined by facts and statistics which are not only authentic but relevant.

If, on the one hand, the universal use of the death penalty in the past be considered as a presumption in its favor, on the other hand the progress of the humane sentiment, which has so greatly modified and mitigated the treatment of the criminal, and has so much limited the application of this penalty itself, may be found to be a presumption against it. Yet this must not be a mere sentiment, but a principle founded on and supported by reason; and any sufficient substitute for the death penalty must be such as shall be found, on a fair trial, better to subserve the true ends of punishment.

While the Scriptural argument has been urged by several writers on the affirmative, it has also received some notice from a few writers on the negative.

The arrangement of the references is made to suit the first question; and the sides must be reversed, if the second be chosen.

AFFIRMATIVE.

Boyd's Eclectic Mor. Philos., p. 316.
Cheever's Punishment by Death (N. Y., 1842).
Lewis's Ground and Reason of Punishment, and Cheever's Defence of Capital Punishment (N. Y., 1846).
Dixon's John Howard, Chap. 13.
Fairchild's Mor. Philos., Pt. 2, 1st Div., Chap. 5.
Am. Bib. Repos, 2d S., **10.** 1.
Am. Presb. R., **20.** 414.
Blackw., **58.** 131–135.
Bib. Sac., **4.** 270, 435.
Chr. Q. Spec., **2.** 505.
Chr. R., **14.** 365.
For. Q., **25.** 394 (Am. ed., p. 210).
Forum, **3.** 381.
Independent (N. Y.), **1873**, Ap. 3 and 10, pp. 433, 450; **1883**, Sept. 13, p. 16.
Meth. Q., **6.** 462.
Nation, **8.** 166; **16.** 193, 213; **24.** 263.
New Eng., **1.** 28; **3.** 562; **4.** 563.
No. Am., **133.** 534, 541.

NEGATIVE.

Bentham's Rationale of Punishment, Bk. 2, Chap. 11, 12 (Gives advantageous properties of the death penalty, and desirable properties which it lacks).
Bright's Speeches (Pop. ed.), p. 503.
Dymond's Principles of Morality, Ess. 3, Chap. 13.
Lalor's Cyc. of Polit. Sci., art. Death Penalty, **1.** 721 (Historical, fair, giving various opinions, but inclines to the neg.) See also art. Prison Discipline, **3.** 352–353.
Moore's Am. Eloquence, **2.** 225 (Argument against, by Edward Livingston).
Margaret Fuller Ossoli's Life Without and Within, p. 119.
Sumner's Works, **3.** 527.
Sydney Taylor's Writings, Selections from (Lond., 1843), pp. 42–44, 90–94, 119–122, 176–191, 258–263, 417–427.
Chr. Exam., **14.** 298; **43.** 355.
Fortn., **52.** 322. Same, Ecl. M., **113.** 518.
No. Am., **116** 138; **133.** 550.
Putnam, **13.** 225.
Westm, **81.** 398 (Am. ed., p. 185); **91.** 429 (Am. ed., p. 200).

PRISONS AND PRISON REFORM.

74. *Should the chief purpose of a prison be to punish or to reform?*

The treatment of the criminal by the State in order to his reformation is of recent date. It is the treatment of him as a man, the incorporation of Christian love in government. It is the seeking of the good of those who have made themselves evil, and inflicted evil on others, and thus converting them from harmful to useful members of society. The history of this movement, known as Prison Reform or Prison Discipline, is of much interest, and throws light on the question.

The question virtually is, Should the *desert* or the *good* of the prisoner be most influential in determining the kind and character of his treatment? Or, if both be sought, what proportion shall they bear to each other? and how may they be made to harmonize? Shall punishment be

considered as a primary end, to which the good or reformation of the criminal shall be secondary or but incidental? Or shall his reformation be made the primary end, and what may be called punishment be adapted to secure this?

Punishment is an evil inflicted by the government on an inidividual, as a recompense for an evil done by him; while the good which it seeks for him is, not the mere bestowing on him of a benefit, but the making of him good in himself. A prison having this for its object is a reformatory. Should all prisons, then, be reformatories?

The question of the susceptibility of criminals to reformation will lead to a study of the nature of the criminal character, as well as of the various degrees of criminality.

The references will be found to discuss the nature and end of punishment, and to give an account of Prison Reform.

Ap. Am. Cyc., **14.** 6.
Behrends's Socialism and Christianity, Chap. 9.
Bentham's Rationale of Punishment, Bk. 1.
Brace's Gesta Christi, Chap. 31.
Carlyle's Latter Day Pamphlets: Model Prisons.
Dixon's John Howard, esp. Chap. 8.
Encyc. Brit., **19.** 747.
S. M. Green's Crime: its Nature, Causes, Treatment, and Prevention (Philad., 1889), Art. 3, Chap. 1–5.
Lalor's Cyc. of Polit. Sci., **3.** 352.
Lewis's Ground and Reason of Punishment, Pt. 1, Chap. 1–6.
Reports of the Prison Discipline Soc. (Bost.).
Rogers's Social Economy, Chap. 26–27.
Spencer's Essays. Mor., Polit., and Æsthetic, Ess. 6.
Wines's State of Prisons and Child Saving Institutions, Bk. 1, Pt. 1, esp. Chap. 15; Bk. 8, Pt. 1, esp. Chap. 6; Pt. 2, Chap. 17–19. The last, Same, Princ., N. S., **1.** 784.
Winter's New York State Reformatory in Elmira (Lond., 1891).
Am. Bib. Repos., 2d S., **10.** 1.
Blackw., **58.** 129.
Chr. Exam., **3.** 203; **10.** 15; **20.** 376; **26.** 54.
Chr. Q. Spec., **2.** 201.
Chr. Union, **1890**, Jan. 9, p. 44.
Ed. R., **22.** 1; **30.** 463; **64.** 316 (Am. ed., p. 169).

For. Q., **12.** 49.
Fortn., **52.** 12. Same, Liv. Age, **182.** 387. (The Ethics of Punishment.)
Nation, **9.** 206.
Nat. Q., **8.** 1.
New Eng., **32.** 71; **45.** 473.
N. Princ., **3.** 87.
New York R., **6.** 124.
No. Am., **47.** 452; **49.** 1; **137.** 40; **140.** 291.
Princ., **43.** 61.

SUICIDE.

75. *Should there be legal enactments for the prevention of suicide?*

Suicide, as a growing evil, requires measures for its prevention. How is it preventable? The obvious method would be the removal of its causes. This would be, indeed, a certain and effectual remedy; but beside what might be done, if anything, in this respect, is there any other partial remedy which would be more immediate in its operation?

In what respect, if at all, is law applicable to it? It is evident that as an act already committed it is not punishable, since the offender, as the victim of his own act, has passed beyond the reach of human law. *Attempts* at suicide might be made punishable. But can any provision of law in respect to it as a prospective act be in any way made applicable so that it shall operate for its prevention? This is the question to be determined.

There might be difficulty in framing and applying a law so that it should not exceed the bounds of justice. It might, for instance, not be easy to determine the degree of guilt and responsibility to be imputed to the person who has committed the act. Often the cause is unknown; and in many cases there is a presumption that the one who committed the deed is insane.

Should a law be made to take cognizance of it, it must of course be framed in accordance with the enlightened

views of the age in general, and especially in reference to suicide.

The books and articles referred to treat of the whole subject of suicide: statistics of its prevalence, its causes, its remedies, its legal aspects, etc. A thorough study of the whole subject will be necessary in order to an intelligent understanding and discussion of the question.

Ap. Am. Cyc., **7.** 117 (Felo de se).
Blackstone's Commentaries on the Laws of Eng., Bk. 4, Chap. 14, III.
Dymond's Principles of Morality, Ess. 2, Chap. 16.
Encyc. Brit., 8th ed., **20.** 799; 9th ed., **22.** 629.
Hume's Philosophical Works (Bost., 1854), **4.** 535.
Lecky's Hist. of European Morals, **1.** 223–235; **2.** 46–65.
Morselli's Suicide (Internat. Sci. S.).
O'Dea's Suicide: its Philos., Causes, and Prevention.
Paley's Mor. and Polit. Philos., Bk. 4, Chap. 3.
Blackw., **127.** 719. Same, Liv. Age, **146.** 67.
Contemp., **39.** 81. Same, Liv. Age, **148.** 376.
Contemp., **43.** 906.
Dial. (Chicago), **2.** 257.
Forum, **2.** 40.
Galaxy, **21.** 188.
Harper, **18.** 516.
Lit. W. (Bost.), **12.** 445; **13.** 72.
Nation, **33.** 517; **42.** 242.
Nature, **25.** 193.
Pop. Sci. Mo., **8.** 88; **16.** 798; **20.** 220; **35.** 303.
Univ. Q., **47.** 337.
Westm., **68.** 52 (Am. ed., p. 30). Same, Ecl. M., **42.** 257. Same, Liv. Age, **54.** 491.

THE OATH.

76. *Is the administering of the oath a necessary and efficient means of securing the truth from witnesses, or the faithful discharge of official duty?*
77. *Should all civil and judicial oaths be abolished?*
78. *Is the oath, as required by human law, in accordance with Scripture?*

The design of the oath is to magnify or intensify the motive for telling the truth, or for the performance of official duty. Its influence in promoting this end will, it is evident, be in proportion to the impression it makes; and this impression will be likely to be deepest and most influential on those who are most conscientious, and who therefore least need it.

The universal use of the oath implies that there is a reason for it. In what does this reason consist, as found in its nature and use? What is the proper function and application of the oath? What is its limitation, and what its abuse?

It is plain that it should not be made too common, and that it should be administered and taken with due solemnity. How much is there of indefiniteness in the obligation imposed by the oath, as to precisely what one shall and shall not say and do? Is a solemn affirmation a sufficient substitute for the oath, and less liable to objection?

There will be found in the books and articles referred to something relating to all the questions given.

Ap. Am. Cyc., **12**. 562.
Bentham's "Swear not at all." Taken from the Introd. to his Rationale of Evidence.
Boyd's Eclectic Mor. Philos., pp. 230–233.
Dymond's Principles of Morality, Ess. 2, Chap. 7–8 (Argues that oaths are unscriptural and unreasonable).
Encyc. Brit., 8th ed., **16**. 398; 9th ed., **17**. 698.
Fairchild's Mor. Philos., p. 312.
Lalor's Cyc. of Polit. Sci., **3**. 1.
McClintock and Strong's Cyc. of Bib. Lit., **7**. 256.
Matan's Mor. Philos., Pt. 2, Chap. 12, p. 369.
Paley's Mor. and Polit. Philos., Bk. 3, Pt. 1, Chap. 16–21.
Tyler's Oaths: their Origin, Nature, and Hist.
Wayland's Elements of Mor. Sci., Of Veracity, Chap. 3.
Whewell's Elements of Morality, V. 2, Bk. 4, Chap. 11, 23.

LIBERTY OF THE PRESS.

79. *Should the liberty of the press be left by the government unrestricted?*

Liberty of opinion, liberty of speech, and liberty of the press belong together, and should all be enjoyed in every free government. This is a sacred right of the individual, and, when properly used, promotive of the general welfare. It is a natural right, included under the general right of personal liberty, which the government must, indeed, guarantee and protect, and should not itself violate. The censorship of the press, formerly practised by governments, is a violation of its liberty.

But liberty may be abused, and for any flagrant abuse of the press its managers should be liable. Its liberty cannot, therefore, be absolutely unrestricted. The question then is, not whether certain restrictions are not necessarily implied in it, but whether there should be added positive restrictions imposed by the government. The history of the relation of the government to the press, found in some of the books referred to, is instructive on this point. The struggle has been for liberty, and in many countries has been more or less successful. But to preserve so great a power from abuse, does it not seem that some control of it might be necessary and wholesome? Then the question might arise whether the control itself might not be liable to become a still greater abuse.

Cooley's Constitutional Limitations, 5th ed., Chap. 12.
Disraeli's Curiosities of Lit., 2. 399.
Encyc. Brit., 8th ed., 13. 357–359, 360–373; 9th ed., Press Laws, 19. 710.
Franklin's Works, 2. 285.
Hallam's Constitutional Hist. of Eng. See Index.
Hume's Philosophical Works, 3. 6.
Lalor's Cyc. of Polit. Sci., 3. 314.
Lieber's Polit. Ethics, V. 2, Bk. 4, Chap. 4.
May's Constitutional Hist. of Eng., V. 1, 2, Chap. 7, 9, 10.

Milton's Areopagitica. See Prose Works.
Story's Commentaries on the Const. of the U. S., V. 2, Chap. 44, sec. 1880–1892.
Taswell-Langmead's Eng. Constitutional Hist. See Index.
Tocqueville's Democ. in Am., V. 1, Chap. 11.
Blackw., **36.** 373.
Chr. Mo. Spec., **5.** 83.
Ed. R., **18.** 98; **22.** 72; **25.** 112; **27.** 102; **37.** 110.
No. Brit., **13.** 159 (Am. ed., p. 86).
Quar., **35.** 556. Westm., **3.** 285.

CHURCH AND STATE.

80. *Is the union of Church and State a benefit to any nation?*

In order to a good understanding of this question, some knowledge of the history of the relation of the Church and State is important.

The theory of their union implies that, since the Church is an important factor in the promotion of the national welfare, the State should support it, and thus make certain and adequate provision for the religious wants of the people.

But is this a proper function of the State? Or should not the support of religion be rather voluntary, and not by State authority? How far is a State Church consistent, or inconsistent, with entire religious liberty? Is State support any advantage to the Church itself? Is it strictly consistent with a democracy, or government by the people? What has been the influence of the Church of England in the promotion of religion? How much is the promotion of religion in England due to the voluntary organizations and efforts of the Nonconformists? What has been the working of the voluntary system in the United States?

Brougham's Polit. Philos., V. 2, Pt. 3, Chap. 16.
Bryce's Am. Commonwealth, V. 2, Chap. 103, pp. 554–562, 566–570.
Carnegie's Triumphant Democracy, pp. 158–163.
Cooley's Constitutional Limitations, 5th ed., Chap. 13.

Dymond's Principles of Morality, Ess. 3, Chap. 14, 15.
Emerson's Eng. Traits, Chap. 13.
Encyc. Brit., 8. 247, 370.
Escott's England, Chap. 26.
Geffcken's Church and State: their Relations historically developed, trans. (Lond., 1877).
Gneist's Hist. of the Eng. Const., trans., V. 2, Chap. 52.
Grimke's Nature and Tendency of Free Institutions, 3d ed. (Works), Bk. 3, Chap. 1.
Jennings's Eighty Years of Repub. Gov. in the U. S., Chap. 9.
Lalor's Cyc. of Polit. Sci., 1. 426.
Martineau's Miscellanies (Bost., 1852), p. 105.
May's Constitutional Hist. of Eng., V. 2, Chap. 12–14.
Noel's Essay on the Union of Church and State (N. Y., 1849).
Paley's Mor. and Polit. Philos., Bk. 6, Chap. 10.
Spencer's Social Statics, Chap. 24.
Story's Commentaries on the Const. of the U. S., V. 2, Chap. 43, sec. 1870–1879.
Taswell-Langmead's Eng. Constitutional Hist. See Index.
Whewell's Elements of Morality, V. 2, Bk. 5, Chap. 16, 17.
Am. Bib. Repos., 1st S., 6. 207.
Cong. Q., 15. 508.
Contemp., 26. 193. Same, Ecl. M., 85. 291. Same, Liv. Age, 126. 387.
Ed. R., 69. 231 (Am. ed., p. 121); 128. 251 (Am. ed., p. 128); 135. 366 (Am. ed., p. 186); 146. 225 (Am. ed., p. 116).
Fortn., 2. 161; 6. 769; 7. 197.
Galaxy, 21. 333.
Internat. R., 4. 345.
Meth. Q., 9. 322.
Nation, 9. 124, 146.
New York R., 8. 285.
19th Cent., 1. 50; 4. 627.
No. Brit., 10. 350 (Am. ed., p. 188).
Quar., 65. 97; 147. 48 (Am. ed., p. 26).
Westm., 5. 204; 26. 244 (Am. ed., p. 132); 36. 308 (Am. ed., p. 140).

A NATIONAL BANKRUPT LAW.

81. *Should there be a national bankrupt law?*

A bankrupt law should be framed for the benefit both of the creditors and of the unfortunate debtor. Its principles

have been generally approved, and its necessity admitted. It may, however, be a question with some whether one of its main provisions, the release of the debtor from his debts, is strictly just. The abuse to which a bankrupt law is liable also furnishes to the negative ground of objection. Is such abuse inevitable? or can it be provided for and prevented? Is the abuse of the law likely to overbalance its benefits? Why has the country been left, so much of the time during its history, without a national bankrupt law? Could its necessity have been generally felt?

Ap. Am. Cyc., **2.** 283.
Benton's Abridgment of the Debates of Congress, V. 2, 3, 7, 14. (See Index at the end of each vol., Bankrupt Act.)
Benton's Thirty Years in the U. S. Senate, V. 2, Chap. 13, 14, 66, 67.
Calhoun's Works (N. Y., 1856), **3.** 506.
Dymond's Principles of Morality, Ess. 2, Chap. 2, Insolvency. Same, in part, Hunt, **8.** 294.
Encyc. Brit., 8th ed., **4.** 415; 9th ed., **3.** 341.
Hildreth's Hist. of the U. S., **5.** 347, 509–510; **6.** 677.
Kent's Commentaries on Am. Law, V. 2, Lect. 37, III.
Lalor's Cyc. of Polit. Sci., **1.** 223.
Mallory's Life and Speeches of Clay (N. Y., 1843), **2.** 508.
Schouler's Hist. of the U. S., **1.** 456.
Seward's Works, **2.** 370.
Story's Commentaries on the Const. of the U. S., V. 2, Chap. 16, sec. 1105–1115.
Walker's Am. Law, pp. 145–148, 760.
Webster's Works, **5.** 3, 26.
Am. Law R., **10.** 393.
Hunt, **4.** 22; **5.** 360; **28.** 439.
Internat. R., **9.** 697.
Nation, **17.** 381; **22.** 124; **34.** 115.
Nat. Q., **4.** 97.
New York R., **7.** 440.
Niles's Reg., **19.** 403; **21.** 382, 407.
Westm., **46.** 500 (Am. ed., p. 254).

DIVORCE.

82. *Should Divorce laws be strict or liberal?*
83. *Should there be a National Divorce law instead of State laws?*

The subject of divorce is one of the topics which has excited much interest. The occasion of this has been the increase in the number of divorces. This fact has led to a discussion of the various divorce laws of the different States, and of the conditions they severally prescribe on which a divorce may be obtained.

In order to a full understanding of the subject, it will be necessary to go back of law, and ascertain the causes which produce a state of things affording occasion for divorce laws. Why are there unhappy marriages? And since there are, how should the law, in view of this fact, be framed? Can such a state of things be best met by maintaining a stringent law, or by relaxing the provisions of the law? What are the workings, respectively, of a stringent law, and of one more lax?

The sanctity of marriage should be maintained. But suppose this to be already persistently and wantonly violated, may the law sever a tie which exists only in form, and no longer in reality? Some who advocate strict laws admit the necessity, in certain cases, of allowing separation without divorce. In what respect would such a separation differ, essentially and practically, from divorce itself? There is a difference. What is it, and of how much importance? Is there here some relaxation of the law, and adaptation of it to circumstances? And *must* there not be? But how much?

Beyond question, the law should assume, and be framed with the view of promoting, the *permanency* of the marriage relation, and should not be made one of the influences which would tend to impair this. The law should regard marriage as for life, and divorce as the exception. But

in order to this, must not unhappy marriages likewise be the exception?

Ap. Am. Cyc., **6.** 157.
Bluntschli's Theory of the State, trans. (Ox., 1885), pp. 188–189.
Brace's Gesta Christi, Chap. 25.
Christ, etc.: Boston Monday Lectures, 1880–1881, Lect. 8. Same, Independent (N. Y.), **1881**, Feb. 3, p. 6.
Greeley's Recollections of a Busy Life, p. 571 (A Discussion between Greeley and Owen).
Hopkins's Law of Love, p. 257.
Hume's Philosophical Works, V. 3, Pt. 1, Ess. 19 (Gives arguments on both sides).
Lalor's Cyc. of Polit. Sci., **1.** 821.
Milton: Doctrine and Discipline of Divorce; The Judgment of Martin Bucer concerning Divorce; Tetrachordon; Colasterion. See Prose Works (Bohn's ed., V. 3).
Paley's Mor. and Polit. Philos., Bk. 3, Pt. 3, Chap. 7.
Proffatt's Woman before the Law, Chap. 7.
Thwing, The Family, Chap. 12.
A Rep. on Marriage and Divorce in the U. S., 1867 to 1876. By Carroll D. Wright, Commissioner of Labor, rev. ed. (Wash., 1891).
Woolsey's Divorce and Divorce Legislation, 2d. ed. Same (in substance), New Eng., **26.** 88, 212, 482; **27.** 12, 517, 764.
And. R., **10.** 602.
Bib. Sac., **23.** 384; **43.** 318.
Cent., **1.** 411.
Contemp., **51.** 570. Same, Forum, **3.** 161. Same, Ecl. M., **108.** 773.
Ecl. M., **72.** 617.
Ed. R., **105.** 181 (Am. ed., p. 94).
Ev. Sat., **11** 75.
Forum, **2.** 429 (National Divorce Legislation), **8.** 349, 515; **10.** 115.
Fraser, **1.** 427.
Independent (N. Y.), **1879**, June, 19, p. 14; **1881**, Sept. 29, p. 7; **1884**, Feb. 14, p. 17; Mar. 20, p. 5; Apr. 24, p. 17; **1889**, Nov. 14, pp. 6–7. (Dike: Where People go for Divorce. Nine Tenths do not go beyond their own Home. Bears against National Legislation.)
Internat. R., **1.** 794; **11.** 139; **14.** 178.
Meth. R., **52.** 212 (Mar.–Apr., 1892).

Nation, **7** 453, 504; **15.** 205; **37.** 408.
New Eng., **25.** 436; **41.** 588; **43.** 48; **56.** 40.
No. Am., **90.** 414; **130.** 547; **136.** 305, 315; **139.** 30, 234; **144.** 429. Uniform Marriage and Divorce Laws (Against National Legislation), **149.** 513–538, 641–652; **150.** 110–135 (Women's Views of Divorce).
No. Brit., **35.** 187 (Am. ed., p. 98).
Our Day, **1.** 49; **6.** 107.
Polit. Sci. Q., **4.** 592.
Pop. Sci. Mo., **23.** 224, 663.
Pub. Opin., **8.** 103–106, 141–142, 216–217.
Princ., N. S., **9.** 90–92 (Shows the necessity for National Legislation); **10.** 39; **12.** 227; **13.** 169.
Putnam, **8.** 630.
Westm., **82.** 442 (Am. ed., p. 206); **130.** 186, 358, 399; **131.** 676.

IMMIGRATION.

84. *Do the benefits of foreign immigration outweigh its evils?* Or, *Do the evils of foreign immigration threaten to overbalance its benefits?*
85. *Should foreign immigration to this country be restricted?*

The immigration to this country is chiefly from Europe, and it is this European immigration which is embraced in the question.

The country has been open to immigrants of all classes, from all countries. Its free government, its extraordinary growth and prosperity, and its large tracts of unoccupied territory, have likewise made it inviting; and large numbers, in a steady stream, have flocked to it from the Old World. The spirit of the people and the policy of the government have made them welcome, and their coming has been regarded as a mutual benefit. They have been welcomed to the larger freedom they here enjoy; and this freedom has doubtless had on them, on the whole, a beneficent influence. They have become a part of the nation, and have contributed to its growth and prosperity.

Yet they constitute a new and foreign element, requiring

assimilation to the native population. Consider, then, who they are, from what countries they come and in what proportion from the different countries, what is their general character, and how readily they adapt themselves to their adopted country. How do they affect and modify society, politics, and government? What evils do they bring? How do they affect the prevalence of illiteracy and crime? Can our democratic society and government stand the strain produced by so large an addition and so diverse an element to its citizenship? For these become, under our government, not merely subjects, but rulers.

Restriction of immigration would aim to diminish its evils, while preserving its benefits. The difficulty would be, first, to define, and then to carry into execution, the principle of exclusion. Some oppose exclusion as contrary to the spirit of our free institutions. On the other hand, there seems to be a growing conviction that the welfare of the nation demands some degree of restriction. The probability, however, is, that the exclusion of European immigrants will not be large, and that this "land of the free" will continue to be "an asylum for the oppressed of other nations."

Ap. Am. Cyc., Emigration, **6.** 571.
Lalor's Cyc. of Polit Sci., Emigration, **2.** 85.
Problems of Am. Civilization (N. Y., 1888), p. 1.
Reports from the Consuls of the U. S., V. 22, No. 76, April, 1887, Emigration from Europe.
Roscher's Polit. Econ., **2.** 349, sec. 256.
Prof. R. M. Smith's Emigration and Immigration.
Strong's Our Country, Chap. 4.
Thompson's Workman, Chap. 10.
And. R., **9.** 251.
Atlan., **29.** 654.
Cent., **13.** 791.
Ed. R., **100.** 236 (Am. ed., p. 121).
Fortn., **22.** 273.
Forum, **3.** 532.
Independent, **1891**, Oct. 1, pp. 1–5.
Nation, **37.** 6; **38.** 6; **45.** 108, 518.
19th Cent., **9.** 292, 358; **16.** 530, 764; **17.** 280; **20.** 553.

No. Am., **82.** 248; **134.** 347; **138.** 78; **147.** 165; **152.** 27 (Lodge).
Polit. Sci., Q., **3.** 46, 197, 408; **4.** 480 (Italian Immigration).
Pub. Opin., **3.** 249; also see Index, **4.** 250.

CHINESE IMMIGRATION.

86. *Has Chinese immigration thus far been, on the whole, rather a benefit than an injury to the country?*
87. *Should it be the policy of the National Government to impose stringent restrictions on Chinese immigration?*

The question of Chinese immigration has excited much interest and discussion. This was inevitable from the fact that the Chinese, unlike immigrants from any of the European countries, are wholly alien to our civilization itself. Are they, then, it has been asked, to be *with* us, but not *of* us? Can a people of this sort, who do not seem likely soon to be assimilated with the people of the country, be regarded as a desirable element of the population? Yet they are said to be peaceable and orderly, industrious and frugal.

But it is charged against them that they cheapen labor. This is a practical matter, which the laborer especially can appreciate. This is at once their merit and their misfortune. While it makes them serviceable, it arouses against them the hatred of those whom they supplant.

Considerations like these have led to a policy, not of partial, but of entire exclusion. It is argued that, *as a people*, they are undesirable as inhabitants, and it is therefore enacted that no more be admitted.

Is such a policy wise, just, politic, Christian? Does the exigency of the situation demand it? Are these inoffensive and useful strangers really so great a menace to the peace and welfare of the country as some seem to fear?

The subject is worthy of careful, serious, and impartial consideration. It has two sides, both of which are well represented in the references.

Congressional Record, 45th Cong. 3d Sess., V. 8, Pt. 2, pp. 1264–1276, 1299–1314, 1383–1400; 47th Cong. 1st Sess., V. 13, Pt. 3, pp. 2551–2562, 2607–2617; 50th Cong. 1st Sess., V. 19, Pt. 1, pp. 427–443.
Cooper's Am. Politics, Bk. 1, p. 281.
Holland's Every Day Topics, **2.** 255.
Lalor's Cyc. of Polit. Sci., **1.** 409.
Report of Committee to investigate Chinese Emigration: Senate Reports, 44th Cong. 2d Sess., No. 689.
Report of Commissioner of Education, 1870, pp. 422–434.
Seward's Chinese Immigration.
R. M. Smith's Emigration and Immigration, Chap. 11.
Townshend's Chinese Problem (pam.).
Forum, **6.** 196.
Independent (N. Y.), **1876,** May 11, p. 14. **1877,** Nov. 22, p. 4. **1879,** Jan. 23, p. 16; Feb. 13, p. 4; Mar. 13, p. 6; Apr. 3, p. 1; Sept. 25, p. 5; Oct. 2, pp. 4, 15; Oct. 9, p. 14. **1880,** Sept. 9, p. 5; Sept. 16, p. 5. **1881,** Jan. 20, p. 16; Feb. 10, p. 1. **1882,** Apr. 20, p. 2. **1891,** Oct. 1, p. 4.
Internat. R., **10.** 51.
Nation, **11.** 20; **28.** 130, 145; **32.** 134; **34.** 222, 337; **42.** 272.
New Eng., **29.** 1; **36.** 1.
No. Am., **126.** 506; **134.** 562; **139.** 256; **143.** 26; **148.** 476.
Overland, N. S., **2.** 627; **6.** 507, 573; **7.** 54, 91, 113, 120, 225, 414, 428.
Unita. R., **5.** 510.

THE RAILWAY AND THE STATE.

88. *Should the ~~government~~ own and operate the ~~railroads?~~*

The railroad is one of the most important of the modern agencies which have vitally affected human interests. To the vast increase of activity and communication, especially in the form of travel and transportation, it has been one of the greatest contributors. Hence it has had a large share in bringing about a new condition of things, not only in trade but in society. In short, it is one of the chief factors of the great modern revolution in human affairs. Hence it has become of the first importance, — one of the necessities of modern civilization.

This importance and influence of the railroad makes it a prime factor of a new social and political problem, which is passing through its various stages of development. For it is not of mere private concern; it is eminently a public interest. Private enterprise has, indeed, developed it to its present vast proportions; but its close relations to society give it also a relation to the state. What, then, shall this relation be? Shall the state do more than supervise and regulate railway affairs? Rich and powerful corporations have sprung up, having the control and management of the immense and complicated business pertaining to the railroads of the country. Shall these be superseded by the government? Can the government bring into the management more unity, system, and economy, with cheaper rates? Would the railroad, under government management, be less, or more, a disturbing element in politics?

For the determining of this particular question the whole subject of railway management, and of its relation to the state, must be considered; hence the references cover the whole ground. In other countries the experiment has been already tried; in this country its success must be considered as at least a matter of doubt.

Adams's Railroads: their Origin and Problems (N. Y., 1879), pp. 94–116.
Bryce's Am. Commonwealth, **2.** 511–516.
Dabney's Public Regulation of the Railways (N. Y. and Lond., 1889), esp. pp. 202–205.
Ely's Problems of To-day, Chap. 28.
Hadley's Railroad Transportation, Chap. 13. See also Index, State Control.
Hudson's Railways and the Republic. See Index, State Railways. See esp. pp. 326–328.
Jevons's Methods of Social Reform, p. 353.
Lalor's Cyc. of Polit. Sci., **3.** 493.
Atlan., **37.** 360, 691; **38.** 72 (All by C. F. Adams, Jr.).
Brit. Q., **57.** 381 (Am. ed., p. 205).
Contemp., **22.** 235.
Fortn., **20.** 557; **45.** 737; **46.** 671.
Forum, **5.** 299, 469.

Nation, **28.** 298; **30.** 40; **33.** 67; **34.** 224; **35.** 150; **36.** 100; **37.** 137.
New Eng., **30.** 713.
N. Princ., **2.** 355 (Hadley).
No. Am., **104.** 476; **108.** 130–164, esp. p. 159; **110.** 116; **112.** 31–61, esp. pp. 49–50 (Adams); **138.** 461.
Pop. Sci. Mo., **23.** 289; **29.** 1–11, esp. pp. 10–11 (Hadley).
Princ., N. S., **7.** 406; **13.** 36.
Quar., **74.** 224 (Am. ed., p. 145); **134.** 369 (Am. ed., p. 197); **158.** 79.
Westm., **83.** 218 (Am. ed., p. 99); **95.** 150 (Am. ed., p. 68); **103.** 29 (Am. ed., p. 13).

POSTAL TELEGRAPHY.

89. *Should our national government establish postal telegraphy?*

The telegraph has contributed not less than the railroad, and in a higher sense, to the great modern revolution. By means of a natural agent, it has quickened, multiplied, and intensified thought, and made its communication instantaneous and universal. It has abolished space and time, and made the world a vast whispering gallery. It is as much a necessity as the railroad, and its relation to the public is as close.

How, then, can it be best and most employed for the service of the public? If made a part of the postal service, it might be brought much more into ordinary use. Yet this would extend the sphere and increase the power of government, and thus give larger occasion for abuse and corruption.

The question may, then, be considered in two parts: First, can the public service rendered by the telegraph be better performed by the government? Secondly, will the government itself, in its performance of the service, neither transcend its own proper sphere nor suffer detriment?

Hadley's Railroad Transportation, pp. 257–258.
Jevons's Methods of Social Reform, p. 277. Ibid., p. 293. Same, Fortn., **18.** 826.

House Miscellanies, 1872–73, No. 73.
Rep. of P. M. Gen., 1872–73, p. 20; 1873–74, p. xliv.
Sen. Reports, 1873–74, No. 242.
Atlan., **31**. 230.
Brit. Q., **59**. 455 (Am. ed., p. 244).
Ed. R., **132**. 209 (Am. ed., p. 107); **143**. 177 (Am. ed., p. 90).
Fortn., **45**. 737.
Forum, **4**. 561.
Fraser, **89**. 437.
Independent (N. Y.), **1883**, Nov. 1, p. 20; Dec. 20, p. 22. **1884**, Feb. 14, p. 16.
Internat. R., **1**. 383–384.
Liv. Age, **96**. 444.
Nation, **15**. 402 (Neg.); **16**. 90 (Neg.); **32**. 55; **37**. 90; **38**. 136.
No. Am., **117**. 92–107; **132**. 369; **137**. 422, 521; **139**. 51; **142**. 227; **149**. 44 (Ely).
O. and N., **11**. 7.
Penn. Mo., **8**. 258.
Pop. Sci. Mo., **19**. 400.
Princ., N. S, **14**. 153.

PROHIBITION OF THE LIQUOR TRAFFIC.

90. *Is the legal prohibition of the manufacture and sale of spirituous liquors as a beverage right in principle and efficient in practice?*

The argument for the prohibition of the manufacture and sale of spirituous liquors is simple, and to many seems entirely conclusive. It is based on the well known fact that intemperance is the prolific cause of pauperism and crime. But the entire prohibition of the traffic in liquor as a beverage, it is maintained, is the only effectual preventive of intemperance. Therefore government has the power, and it is its duty, for the promotion of the general welfare, to enact and enforce a prohibitory law; and facts and statistics are given to show that where this has been done it has resulted in a marked diminution of crime and pauperism, and a great increase of prosperity and happiness.

The opposition to prohibition has respect to it as a principle, and to its working. Those who oppose the principle of prohibition, while freely admitting the great evil of intemperance, maintain that the drinking of spirituous liquors is not, considered in itself, wrong or injurious, which can be truly said only of drinking to excess. The entire prohibition of the sale of liquors as a beverage is, therefore, they think, an extreme measure, an infringement of personal liberty, and unwarranted by the necessity of the case.

But there is another large class of persons who, while deploring the evils of intemperance, and not averse to prohibition as a principle, think it inexpedient to attempt more than can certainly and effectually be accomplished. Law, they argue, requires enforcement, and for this there is needed a local public sentiment in its favor. Hence they advocate local option, or local prohibition, where it can be obtained and enforced, and high license and other restrictive measures where it cannot.

The whole problem is a difficult one, and cannot at present be satisfactorily settled.

AFFIRMATIVE.

Ap. An. Cyc., **1883**, p. 661 (Art. by Prof. A. A. Hopkins, chiefly historical); **1884**, pp. 411, 463, 774; **1885**, p. 499; **1887**. See Index.

Cyc. of Temperance and Prohibition (N. Y., 1891), p. 97.

Blair's Temperance Movement (Bost., 1888), Chap. 16–18, 25.

Centennial Temperance Volume: A Memorial of the Internat. Temp. Conf. held in Philad., 1876.

100 Years of Temperance, 1785–1885: A Memorial Vol. of the Temp. Conf. held in Philad., Sept., 1885.

Collins's Great Living Issue.

The Constitutional Prohibitionist.

Dorchester's Liquor Problem in all Ages, Period 3d, Chap. 6, 7, 9.

Fernald's Economics of Prohibition.

Mrs. Foster's Constitutional Amendment Manual.

Hargreaves's Our Wasted Resources.

Jutkins's Handbook of Prohibition (Chicago, 1884).

Lalor's Cyc. of Polit. Sci., 3. 378 (Gives arguments for, and some points against).

Pitman's Alcohol and the State.
The Political Prohibitionist for 1888.
The Prohibitionist's Text-Book (N. Y., 1883).
Wheeler's Prohibition: the Principle, the Policy, and the Party.
And. R., **1.** 510; **9.** 23.
Chr. Exam., **18.** 30.
Contemp., **51.** 531.
Forum, **3.** 39; **7.** 673.
Hunt., **30.** 703.
Independent (N. Y.), **1880**, June 10, p. 1; Aug. 5, p. 3; Sept. 16, p. 1; Sept. 30, p. 3. **1881**, Mar. 31, p. 4. **1882**, Aug. 24, p. 4. **1883**, Apr. 12, p. 2; July 12, p. 7. **1884**, Mar. 13, pp. 1, 5; July 3, p. 17; July 10, p. 12. **1886**, Sept. 9, p. 2. **1887**, Mar. 31, p. 16. **1889**, Points for Prohibition, from Feb. 14 through the year. **1890**, June 5, p. 1. **1891**, Oct. 29, p. 5.
Meth. Q., **14.** 244.
New Eng., **10.** 63; **48.** 126.
N. Princ., **4.** 191.
No. Am., **134.** 315; **135.** 525; **138.** 50; **139.** 179; **143.** 382; **145.** 291; **147.** 121–149.
Our Day, **1.** 11, 55; **3.** 335, 355.
Princ., N. S., **2.** 384; **7.** 83.

NEGATIVE.

Fawcett's Essays and Lect. on Social and Polit. Subjects (Lond., 1872), Ess. 2, pp. 44–49. Same, Lalor's Cyc. of Polit. Sci., **2.** 384–385.
Mill on Liberty, 3d ed. (Bost., 1865), Chap. 4, pp. 172–173.
Nordhoff's Politics for Young Americans, Chap. 31.
Weeden's Morality of Prohibitory Liquor Laws (Bost., 1875). Rev. in New Eng., **34.** 663.
And. R., **9.** 18; **11.** 611.
Chr. Union, **1891**, Nov. 14, p. 944.
Fortn., **16.** 166.
Forum, **2.** 232, 401; **3.** 152.
Independent (N. Y.), **1880**, May 6, p. 5; May 27, p. 1; June 24, p. 4; July 8, p. 7; July 15, p. 2. **1885**, Sept. 17, p. 17.
Macmil., **59.** 338. Same, Ecl M., **112.** 648.
Nation, **9.** 429; **12.** 253; **16.** 365; **36.** 35, 168, 272; **42.** 52; **46.** 70; **48.** 133; **49.** 470.
New Eng., **51.** 401. N. Princ., **4.** 31.
No. Am., **139.** 185; **141.** 34; **144.** 498.
Pop. Sci. Mo., **26.** 787. Unita. R., **31.** 496.

UNION OF CANADA WITH THE UNITED STATES.

91. *Would the political union of Canada with the United States be a benefit to both countries?*
92. *Is the commercial union of Canada and the United States desirable?*
93. *Does it seem likely to be "the manifest destiny" of Canada to become a sovereign and independent Republic?*

The future must determine what shall be the destiny of Canada and her relation to the United States. Meanwhile the discussion already begun is likely to be continued; and this will have its share in deciding the result. It will develop public sentiment, which will be an important factor in the production of the result.

There are things which favor, and things which do not favor, a union; and there is a difference of judgment as to which side preponderates. Even some who advocate a union enumerate the obstacles which lie in the way to it. These, it is evident, will have their weight as reasons against it; and those who favor it must show that there are reasons for it which outweigh them.

It will be necessary for both sides to understand well what Canada is, in respect to the extent of its territory, its soil and climate, the possibilities and probabilities of its future growth in population, wealth, and prosperity, and the general character of its present inhabitants, together with their probable influence as citizens of this nation should they ever become such.

Would it be wise for this nation to annex a country possessing a territory so large in extent? What would probably be the effect of a union on our government and on politics?

A commercial union seems more immediately feasible, and might prove a step to political union.

The references were chosen for the first question; but some of the articles discuss the second, and some mention will also be found of the third.

Ap. Am. Cyc., **3.** 671.
Encyc. Brit., **4.** 765.
Lalor's Cyc. of Polit. Sci., **1.** 826.
Our Day, **4.** 146–149 (Ten Reasons against, and Twelve Reasons for, a Political Union, by Jos. Cook).

AFFIRMATIVE.

Goldwin Smith: 1. The Political Destiny of Canada (1878).
2. Canada and the Canadian Question (1891).
Cent., **16.** 236 (Relations of the U. S. and Canada. Commercial Union. Resources of Canada).
Contemp., **38.** 805 (A good discussion of the subject).
Fortn., **27.** 431. Same, Ecl. M., **89.** 1. Same, Sup. Pop. Sci. Mo., **1.** 1.
Forum, **6.** 241 (Commercial Union); **7.** 361, 521, 645.
New Eng., **53.** 1 (Commercial Union).
19th Cent., **20.** 14.
No. Am., **131.** 14; **136.** 326; **139.** 42; **142.** 45–49; **148.** 54 ("The Greater Half of the Continent." For commercial union; thinks political union distant). **151.** 212 (Commercial Union).

NEGATIVE.

Bryce's Am. Commonwealth, **2.** 396–399.
Contemp., **38.** 396.
Forum, **6.** 451 (Morrill: Some reasons in favor of Union at the close of Article). **6.** 634 (Obstacles to Union, by Lorne). **7.** 1 (The Manifest Destiny of Canada. Her Independence).
Mag. Am. Hist., **16.** 180; **21.** 122.
No. Am., **130.** 338; **133.** 153; **142.** 36, 49; **148.** 665.
Presb. R., **10.** 229 (Romanism as a Factor in Canadian Politics).
Quar., **149.** 1; **170.** 536–539.

THE BALANCE OF POWER.

94. *Is the so called Balance of Power the best practicable arrangement for promoting and preserving just and harmonious relations between the European powers?*
95. *Is the federation of European nations desirable and practicable?*

The study of the Balance of Power, considered in its nature, history, and workings, is interesting and instructive,

as bringing into clear view the mutual relations of the European nations. It implies a certain understanding by which injustice shall be prevented and peace maintained. How efficient has it been for the securing of these important ends? Has it been *sufficient?*

The relations of the European governments to each other are plainly not the best conceivable. Might there not be more union and harmony, and less antagonism of interests? Each nation, in its attitude toward the others, seems to be actuated by a selfishness which is liable to transcend the bounds of right and justice. The large standing armies which it is thought necessary to maintain are themselves a menace to the peace of Europe. Should there not be some bond of union which would make the interest of one nation the interest of all, and which would be promotive of the general welfare of the whole continent?

Encyc. Brit., 8th ed., **4**. 387; 9th ed., **3**. 267.
Gentz's Fragments upon the Balance of Power in Europe.
Hume's Philosophical Works, V. 3, Pt. 2, Ess. 7.
Lalor's Cyc. of Polit. Sci., **1**. 187.
Wheaton's Internat. Law (2d Eng. ed.), sec. 64 a.
Woolsey's Internat. Law., sec. 43–44.
Blackw., **142**. 124, 291, 583, 870 (Balance of Military Power in Europe); **143**. 280 (Its Naval Aspect).
Brit. Q., **53**. 516. Same, Ecl. M., **76**. 641 (The Future of Europe).
Ed. R., **1**. 345; **9**. 253.
Ev. Sat., **9**. 578; **10**. 314.
Macmil., **23**. 436. Same, Ecl. M., **76**. 535.
Nation, **44**. 292 (The Peace of Europe); **46**. 113 (The War Crisis on the Continent).
N. Princ., **6**. 272.
O. and N., **3**. 260.
Princ., N. S., **2**. 717.
Quar., **38**. 172.
Westm., **61**. 537 (Am. ed., p. 285).

THE TURKISH EMPIRE.

96. *Would the subversion of the Turkish Empire be a gain to its subjects, and to Europe as a whole?*

In the discussion of this question, Turkey is to be considered in respect to its territory; its inhabitants, of diverse races and different religions; its government, together with its administration; its history; and its present relation to the other nations of Europe. The Turks do not seem properly to belong in Europe. They might be considered as intruders. Neither in respect to their religion nor their general civilization are they congruous with the other European nations. They do not share the general progress and prosperity. The Empire is in a decline, which, unless it be arrested, portends its dissolution. What would be the effect upon its own subjects, and upon Europe as a whole, of its dissolution? What changes would it bring about?

We are here brought to what is called the Eastern Question, an understanding of which is necessary in order to discuss the relation of Turkey to Europe. Russia and England are especially interested in the fate of Turkey. England is interested because Russia is, and to resist her aggressions, which, if successful, might imperil her Asiatic possessions.

As to the Turkish government, a strong case can be made against it; but some things have been said in its favor. Freeman, in his book, is very severe on the Turks; while Baker and Hamlin, from a somewhat different standpoint, give a more favorable view.

Ap. Am. Cyc., **16**. 55.
Encyc. Brit., **23**. 640.
Baker's Turkey.
Creasy's Hist. of the Ottoman Turks, esp. Chap. 25.
Freeman's Ottoman Power in Europe.
Hamlin's Among the Turks, esp. Chap. 23 (Signs of Progress).

Hinsdale's Schools and Studies, Chap. 11 (The Eastern Question).
Lalor's Cyc. of Polit. Sci., **3**. 950.
Mackenzie's 19th Century, Bk. 3, Chap. 7.
Newman's Historical Sketches, V. 2 (The Turks in their Relation to Europe).
Blackw., **76**. 493.
Brit. Q., **32**. 480. Same, Ecl. M., **51**. 497.
Chr. Exam., **64**. 393; **65**. 95, 401.
Contemp., **28**. 191. Same, Liv. Age, **130**. 323.
Contemp., **28**. 970; **37**. 893; **40**. 257.
Ecl. M., **70**. 787.
Ed. R., **91**. 173 (Am. ed., p. 92); **99**. 282 (Am. ed., p. 141).
For. Q., **2**. 244.
Fortn., **6**. 605; **29**. 925. Same, Liv. Age, **138**. 3.
Independent, **1884**, Feb. 7, p. 3.
New Eng., **37**. 114.
19th Cent., **3**. 314.
No. Am., **124**. 106.
No. Brit., **25**. 281 (Am. ed., p. 151).
Presb. Q., **4**. 608; **5**. 496.
Princ., N. S., **10**. 133.
Quar., **142**. 480 (Am. ed., p. 253); **143**. 276, 573; **146**. 256 (Am. ed., p. 136).
St. Paul's, **5**. 418. Same, Ecl. M., **74**. 409.
Westm., **123**. 303. Same, Liv. Age, **165**. 515. Same, Ecl. M., **105**. 247.

RUSSIAN NIHILISM.

97. *Is Russian Nihilism, considered as a political movement, justifiable?*

Nihilism, as used in this question, is not to be considered so much in its religious or socialistic principles as, in its general character and opposition to the Russian government, a political and revolutionary movement. Neither, considered in this aspect, should it be *solely* judged from the extreme views and measures which have been associated with it.

Yet if as a movement it must be regarded as extreme, it must then be considered whether in this respect it is in

any degree justifiable as a reaction from, and a corrective of, the opposite extreme of despotism in the government. How far is the Russian government to be held responsible for Nihilism? And how far, in its efforts to maintain itself, can it be justified in the measures it uses to suppress it?

The government and the Nihilists must both be considered in respect to their opposite political principles, and the antagonism which these make inevitable. What, then, is the Russian government, both in form and administration, as a despotism? How far is it suited to the present condition of the inhabitants of Russia as a whole? To what extent are they suited with it? And to what extent are they prepared for a free government?

Is Nihilism calculated, in its principles and aims, to bring about a better government? Is it in its aims only destructive? Or does it in some degree represent the true principles of Republicanism? How far may it serve a good purpose, if in no other way, by developing through agitation a public sentiment which shall demand, and ultimately secure, constitutional government? Or is it rather a hindrance than a help in the promotion of a result so desirable?

Ap. Am. Cyc., **14**. 482–484.
Brougham's Polit. Philos., V. 1, Chap. 7.
W. E. Curtis's Land of the Nihilist, Chap. 21–22.
Encyc. Brit., **21**. 68–72.
Lalor's Cyc. of Polit. Sci., **2**. 1026; **3**. 656.
Lansdell: 1. Russian Southern Asia, Chap. 42–43.
2. Through Siberia.
Noble's Russian Revolt. Rev. in Dial (Chicago), **6**. 47–48.
Rae's Contemporary Socialism, Chap. 7.
Stepniak: 1. Underground Russia. Rev. in New Eng., **43**. 718.
2. Russia under the Tzars. Rev. in Atlan., **56**. 269; Dial (Chicago), **6**. 45; Westm., **124**. 135.
3. The Russian Storm Cloud. Rev. in Dial (Chicago), **7**. 61.
4. The Russian Peasantry.
5. Career of a Nihilist. A Novel.
Turgenieff: 1. Fathers and Sons.
2. Virgin Soil. Both rev. in New Eng., **37**. 553.

Wallace's Russia, Chap. 13, 16–18, 21, 23–24, 29–33.
And. R., **2**. 246.
Brit. Q., **71**. 394 (Am. ed., p. 204).
Contemp., **35**. 428, 571, 875; **38**, 913; **43**. 275 (Lansdell: Description of a Russian Prison; Ans. to, by Krapotkin, 19th Cent., **13**. 928); **44**. 317 (Stepniak); **45**. 325; **47**. 727.
Cent., **13**. 50, 285, 397, 521, 755, 880; **14**. 3, 163 (All these articles in the Cent. are by Kennan).
Ed. R., **101**. 500 (Am. ed., p. 257).
Fortn., **10**. 117.
Independent (N. Y.), **1879**, May 1, p. 14; **1880**, Jan. 22, p. 3; **1881**, Mar. 24, p. 1; **1889**, May 23, p. 1.
Internat. R., **10**. 349, 411.
Macmil., **45**. 405. Same, Liv. Age, **153**. 106.
Nation, **30**. 189; **33**. 119.
19th Cent., **7**. 1. Same, Ecl. M., **94**. 257.
19th Cent., **13**. 27 (Krapotkin: Russian Prisons).
19th Cent., **14**. 964 (Krapotkin: Outcast Russia). Same, Liv. Age, **160**. 184.
19th Cent., **17**. 883.
No. Am., **128**. 174 (The Empire of the Discontented, by a Russian Nihilist); **129**. 23 (By a Russian Nihilist); **130**. 523 (Stoughton: Favorable to the Russian Government).
Quar., **113**. 60 (Am. ed., p. 32).
Westm., **132**. 204.

ENGLISH ARISTOCRACY.

98. *Has the aristocracy of England been, on the whole, a benefit to that country?*

In discussing this question it will be necessary to consider the nature of aristocracy in general, and that of England in particular. In general, an aristocracy denotes a class of men with some characteristic of superiority, such as birth, rank, or wealth.

The English aristocracy is an hereditary and a landed aristocracy. Its influence is to be considered especially in its social and political aspects. It has been a necessary and important part of English society and government. It is to be considered whether its monopoly of land is justifia-

ble, and whether its supremacy and its general and political influence have, on the whole, resulted in the general good. It should be contrasted with the increasing democratic tendency which is diminishing its influence.

Are not the distinctions which constitute an aristocracy chiefly factitious? And should not social and political distinctions be based rather on character and ability? On the other hand, has not the English aristocracy developed and displayed exceptional character and ability?

Bluntschli's Theory of the State, trans. (Ox., 1885), Bk. 2, Chap. 11.
Emerson's Eng. Traits, Chap. 11.
Encyc. Brit., **8**. 224 (The "Upper Ten Thousand").
Escott's England, Chap. 3, 18, 23.
Hamerton's Intellectual Life, Pt. 8, Letter 1.
Lalor's Cyc. of Polit. Sci., **1** 118.
Laugel's England, Political and Social, Chap. 3.
Lecky's Hist. of Eng. in the 18th Cent. (N. Y., 1878), V. 1, Chap. 2, sec. 1, pp. 184–200. Same, No. Am., **126**. 62.
May's Democracy in Europe, **2**. 374–376.
Taine's Notes on Eng., Chap. 12.
White's Eng. Without and Within, Chap. 13. Same, Atlan., **44**. 370.
Blackw., **35**. 68; **54**. 51.
Ed. R., **61**. 64.
Fraser, **38**. 516.
Internat. R., **14**. 110.
Nat. R., **6**. 360.
No. Am., **135**. 299.
Quar., **53**. 540; **72**. 165 (Am. ed., p. 88)

THE ENGLISH HOUSE OF LORDS.

99. *Should the English House of Lords be abolished?*
100. *Should the English House of Lords be reformed?*

That the question of the abolition, or even of the reform, of the House of Lords should be started and warmly discussed, is a matter of no small significance. It is one

of the many signs of the growing prevalence of democratic sentiments in England.

It is well understood that the House of Commons is the ruling power of the English government; while the House of Lords is but secondary, and is thought by some to stand in the way of popular legislation. It is of a piece with royalty, and has suffered a like decline. How long shall this, together with royalty, be left to help constitute the outward form of a government which in spirit, power, and operation is essentially democratic?

The question of its abolition implies the question of two chambers. Should there be but a single chamber? This would be contrary to the theory of the English government. But if two, what should be the substitute for the present second chamber? Might the House of Lords be made the basis for a new chamber? Or might it be so reformed as to be made more equal, and to act more in harmony, with the House of Commons?

Good things may be said of the House of Lords as it is, as a permanent, conservative body, representing an important part of the nation, and by no means alien in sympathy from the people. Nor is it utterly lacking in utility as a branch of the government.

Ap. Am. Cyc., **13**. 113.
Encyc. Brit., Parliament, **18**. 302; Peerage, p. 458.
Bagehot's English Constitution, No. 4. Same, Fortn., **3**. 657.
Escott's England, Chap. 23.
Fawcett's Essays and Lectures, No. 12. Same, Fortn., **16**. 491.
Gneist's Hist. of the Eng. Const., trans., V. 2, Chap. 51.
Lalor's Cyc. of Polit. Sci., **2**. 472.
Langmead's Eng. Constitutional Hist., 3d ed., Chap. 17, Pt. 2.
May's Constitutional Hist. of Eng., V. 1, Chap. 5.
Mill's Representative Government, Chap. 13.
Smith's Hist. of the Eng. Institutions, Chap. 5, II.
Blackw., **30**. 17; **40**. 595.
Brit. Q., **79**. 322; **80**. 339.
Contemp., **38**. 942; **46**. 313, 465.
Ed. R., **60**. 24.
Fortn., **12**. 270; **17**. 1; **19**. 89, 231; **37**. 620; **38**. 358; **39**. 233; **46**. 91.

Fraser, **95.** 173. Same, Liv. Age, **132.** 797.
Liv. Age, **178.** 39.
Nation, **22.** 274; **35.** 238.
Nat. R., **11.** 110.
New Eng., **44.** 153.
19th Cent., **5.** 612; **10.** 56; **15.** 200, 217; **16.** 169, 460, 731; **17.** 237; **21.** 119; **23.** 620, 734.
No. Am., **131.** 44; **139.** 547.
Quar., **167.** 217.
Westm., **23.** 509; **24.** 47; **110.** 1; **130.** 455; **131.** 227.

ENGLISH RULE IN INDIA.

101. *Is English Rule in India, considered as to its character and results, capable of vindication?*
102. *Has English Rule been a benefit to India?*

The character and results of English rule in India make an interesting subject for study and for discussion. This rule should of course be understood to include the period during which the East India Company had control.

In its character it probably cannot be said to be either wholly good or wholly evil. The question then will be, Which preponderates? Has it been, *on the whole*, good or evil? Has it been better or worse for India that she has been ruled by England? The history of England's rule, and the present as contrasted with the past condition of India, furnish the facts from which the answers to these questions can be drawn.

We have here the example of a nation, representing the most advanced type of modern civilization, establishing her institutions, courts, schools, commerce, railroads, in a representative Asiatic country. Will the European civilization transform the Asiatic civilization? And, save in the degree that it does, how is it a benefit to the people? How far will this Asiatic people receive and be benefited by the English civilization? How far has the English rule in India been selfish, mercenary, and oppressive? and how far beneficent and elevating, and promotive of liberty and order?

Alison's Hist. of Europe (Harper's ed.), V. 3, Chap. 51, 52.
Burke's Works, Bost., 1871, V. 8, and Harper's ed., V. 3, Rep. of the Select Committee of the House of Commons on the Affairs of India.
Butler's Land of the Veda, Chap. 6–8.
Encyc. Brit., **12.** 768–776, 800.
Field's From Egypt to Japan, Chap. 18.
Lalor's Cyc. of Polit. Sci., East India Co., **2.** 1; Const. and Gov. of India, **2.** 21–28.
Macaulay's Essays, Life of Lord Clive, **4.** 194. Same, Ed. R., **70.** 295 (Am. ed., p. 157).
Mackenzie's 19th Cent., Bk. 2, Chap. 11.
Mill's Hist. of British India, 3 vols.
E. D. G. Prime's Around the World, Chap. 15.
Read's India and its People, Chap. 3–5.
Ward's India and the Hindoos, Chap. 3, pp. 72–82, Chap. 5.
Whitney's Oriental and Linguistic Studies, **2.** 1.
Atlan., **1.** 85.
Brit. Q., **65.** 391 (Am. ed., p. 189); **82.** 20.
Chr. Exam., **48.** 1.
Chr. R., **25.** 52.
Contemp., **31.** 494; **32.** 29, 417; **39.** 464; **43.** 372; **49.** 794; **50.** 60; **51.** 8; **53.** 795; **54.** 312; **57.** 78.
Cornh., **20.** 68.
Ed. R., **73.** 425 (Am. ed., p. 227); **79.** 476 (Am. ed., p. 248); **119.** 95 (Am. ed., p. 49); **156.** 60 (Am. ed., p. 31); **159.** 1.
Fortn., **2.** 31; **6.** 257.
For. Q., **6.** 148; **13.** 406.
Fraser, **8.** 593; **46.** 713.
Internat. R., **12.** 296–298.
Independent, **1891,** Dec. 24, p. 4.
Nation, **29.** 155, 204; **34.** 407; **35.** 92; **37.** 181; **44.** 556.
Nat. R., **6.** 1. New Eng., **16.** 100.
19th Cent., **4.** 585, 1083; **5.** 443; **8.** 157; **14.** 1, 329; **22.** 133.
No. Am., **88.** 289; **142.** 356 (Amrita Lal Roy: a strong protest against English rule, as oppressive and evil in its results); **130.** 527–528 (Exorbitant Taxation of the Natives).
No. Brit., **49.** 313 (Railroads); **50.** 226 (Public Works).
Quar., **92.** 46 (Am. ed., p. 24); **104.** 224 (Am. ed., p. 123); **125.** 48; **145.** 418 (Am. ed., p. 221).
Westm., **4.** 261; **11.** 326; **57.** 358 (Am. ed., p. 191); **69.** 180 (Am. ed., p. 99); **78.** 112 (Am. ed., p. 62); **79.** 115 (Am. ed., p. 62); **90.** 1; **103.** 346 (Am. ed., p. 165); **121.** 63; **128.** 998; **129.** 342.

ENGLISH RULE IN IRELAND.

103. *Is Ireland's want of prosperity to be attributed chiefly to English misrule?*

The general question of the causes which contribute to the prosperity of a country should be considered, and likewise the causes which may hinder or prevent its prosperity. How does government affect the prosperity of a country in proportion to other causes, natural and moral? How much do the character, condition, and situation of the people operate as a factor in determining what their government shall be? The Irish, relatively weak as a nation, occupy a country situated near one of the most powerful nations of modern times, and fitted by its character for supremacy. The result is logical and inevitable, the strong rules the weak. But how? That is the question to be determined. Has her rule, as a whole, been just and beneficent, or tyrannous and oppressive?

It is a question of fact and of the interpretation of facts, a question of history. What is the true history of the English rule of Ireland? And what are the legitimate inferences to be drawn from it? How much has it helped, and how much hindered, the natural development of the country and of the people? It would not be fair to charge on England all the blame for the present condition of Ireland. Is she chiefly to blame? How much is Ireland herself to blame? How much is due to the character of the people, to their religion, to the want of diversification in their industries? How much to the system of land-holding and renting, which must be charged to England?

England's misrule of Ireland, in many respects, is undeniable. How great, relatively, have been its character and influence for evil?

Duffy's Young Ireland.
Encyc. Brit., 13. 258–272.
Froude's English in Ireland in the 18th Century. Rev. in Fortn., 22. 171; Quar., 134. 169 (Am. ed., p. 90).

Lalor's Cyc. of Polit. Sci., **2**. 598.
Hon. Emily Lawless's Story of Ireland.
McGee's Pop. Hist. of Ireland, Bk. 9-12.
Two Centuries of Irish History, 1691–1870.
Walpole's Short Hist. of the Kingdom of Ireland.
Blackw., **21**. 61; **22**. 237; **40**. 495, 812; **56**. 701; **140**. 419.
Brit. Q., **1**. 582. Same, Liv. Age, **5**. 347.
Brit. Q., **57**. 481 (Am. ed., p. 258).
Cent., **4**. 249 (James Bryce: a fair article, giving both sides).
Contemp., **37**. 300; **39**. 129; **40**. 93; **54**. 769.
Ed. R., **41**. 356; **119**. 279 (Am. ed., p. 141); **122**. 518 (Am. ed., p. 263); **137**. 122 (Am. ed., p. 63); **139**. 468 (Am. ed., p. 240); **142**. 307 (Am. ed., p. 157); **153**. 274 (Am. ed., p. 140.
Fortn., **5**. 758.
Forum, **3**. 559; **4**. 652.
Internat. R., **2**. 117; **10**. 72, 243; **11**. 185; **12**. 570.
Liv. Age, **96**. 771 (Mill).
Nation, **11**. 240; **16**. 355; **19**. 59, 75; **46**. 423 (Catholicism in Ireland: a favorable view).
New Eng., **40**. 214.
19th Cent., **8**. 341, 861; **18**. 707.
19th Cent., **19**. 620. Same, Liv. Age, **169**. 293.
19th Cent., **25**. 567; **26**. 1 (Gladstone: Plain Speaking on the Irish Union); **26**. 257 (Lord Brabourne: Reply to Gladstone).
No. Am., **86**. 120 (Ireland Past and Present. The Cruel Wrongs inflicted on her by England); **130**. 131 (Froude: Romanism and the Irish Race); **142**. 104.
Polit. Sci. Q., **4**. 82–87.
Quar., **67**. 117.
Westm., **128**. 793, 1005 (Union of Ireland with Great Britain).

HOME RULE FOR IRELAND.

104. *Ought England to concede the Irish demand for Home Rule?*

This question logically follows the preceding; hence the references under that have a bearing on this. That prepares the way for this, by showing what has been and is the nature of the relation between England and Ireland. This has respect to what *ought* to be the relation. Ought

there to be any relation save that between independent states? If a closer union would be better for both, what ought to be its nature? Can there be a union, under one government, which shall be consistent with the legislative and administrative independence of Ireland?

Two ideas, to many minds, seem here to come in conflict. One is the Irish idea, home rule, or self-government. This, considered in itself and in a general way, seems just and right. But to this a considerable party of the English oppose the idea or existing fact of union, of which they are sure home rule would be destructive. The practical difficulty consists in formulating a scheme which shall combine with home rule a necessary union of the two countries.

But first of all there must be a union of Ireland herself. For her people are divided into two opposing religious parties, Catholic and Protestant, the latter of which earnestly protests against coming under the government of the former. Is the Catholic majority fitted to rule? Would Ireland be better off thus self-governed?

Thus, however simple home rule may seem as an idea, practically it is hindered by difficulties. Is it a conquering idea? Does the progress of events foreshadow its triumph?

AFFIRMATIVE.

O'Connor, The Parnell Movement.
And. R., **5**. 525.
Contemp., **39**. 300; **42**. 87; **49**. 132, 153 (Freeman: a good article); **49**. 322, 609, 874; **50**. 1, 153, 168; **51**. 84; **53**. 321 (Gladstone); **55**. 462; **61**. 472.
Fortn., **32**. 224; **52**. 293 (Freeman: Parallels to Home Rule in Ireland).
Nation, **42**. 381, 464; **43**. 7; **44**. 59.
N. Princ., **3**. 48 (Bryce: a good view of the situation).
19th Cent., **12**. 175. Same, Ecl. M., **99**. 536.
19th Cent., **18**. 238.
19th Cent., **19**. 424. Same, Liv. Age, **169**. 211.
19th Cent., **19**. 476, 620, 793; **21**. 19, 301 (Morley: Ans. to Dicey); **21**. 165 (Gladstone); **25**. 753 (Frederick Harrison: Are we making way?).

Westm., **128.** 1, 525; **129.** 77; **131.** 347 (The Am. Struggle of the Last Century and the Irish Struggle of To-day); **132.** 138 (A French view of the Irish Question).

NEGATIVE.

Blackw., **146.** 286–292.
Contemp., **42.** 66; **49.** 457; **50.** 128; **61.** 314.
Ed. R., **153.** 274 (Am. ed., p. 140); **163.** 562; **164.** 575.
Fortn., **17.** 16.
Forum, **3.** 559; **8.** 1.
Fraser, **84.** 1; **85.** 206, 525.
Independent (N. Y.), **1889.** Sept. 5, p. 1.
Nation, **27.** 313; **42.** 444, 463; **43.** 7.
19th Cent., **12.** 1; **14.** 733; **19.** 329, 636; **21.** 397 (Lord Brabourne: Ans. to Gladstone).
National, **7.** 83. Same, Ecl. M., **106.** 577. Same, Liv. Age, **169.** 83.
Polit. Sci. Q., **4.** 66 (H. O. Arnold-Forster, Irish Secession. A vigorous article).
Quar., **162.** 544.
Unita. R., **29.** 147.

IV. POLITICAL ECONOMY.

POLITICAL Economy is public or social economy. Private or domestic economy is economy of the individual or of the family; public economy is the economy of the State or nation, or of society. Between these two there is mutual dependence and aid.

The science of Political Economy treats of the laws which regulate the production, distribution, and consumption of wealth in all its forms. Since it treats of man in his social relations, it is a branch of social science; and though it pertains first and chiefly to man's physical wellbeing, it has a distinct and positive moral element. If the principles of Political Economy are natural, they are also moral.

The general subject has many branches, such as exchange, money, interest, rent, labor, capital, wages, monopoly, supply and demand, international trade, etc. It is thus clear that the subject pertains to the multifarious interests of the daily life of all men, and has a vital relation to their welfare. For the public or national wealth, the aggregate of all individual wealth, has respect, not to mere luxuries or superfluities alone, but most of all to the necessaries of life; hence it concerns most nearly the largest class, the laboring class. Yet the capitalist has a much larger part, and a controlling influence, in economic affairs, which imply a proportionally larger responsibility.

As civilization advances, society becomes more complex. The difference of individual talent and of

opportunity leads inevitably to inequality; and this natural and necessary inequality is greatly increased and aggravated by a prevailing selfishness. Selfishness is the fruitful source of human ills. It is the parent of greed, of injustice, of oppression, and of cruelty.

The true solution of all social problems is universal love. This alone can transform society by reconciling conflicting interests, and making men one. The sure progress toward this consummation is the hope of mankind.

PROTECTION AND FREE TRADE.

105. *Which is the true economic policy for nations, Protection or Free Trade?*
106. *Is Protection or Free Trade the wiser policy for the United States?*
107. *Should a tariff be levied exclusively for revenue?*
108. *Does Protection protect?*

Protection as applied to international trade is a national politico-economic policy; Free Trade is a universal economic principle. But the latter, it is evident, may also be a national policy, that is, an economic policy which shall be applicable alike to all nations.

Freedom of trade is its natural state; while a protective tariff is imposed by any government as a restriction on foreign trade for an assumed national benefit. National protection is legitimate and necessary; but it is a question whether the restriction of trade, resulting in the practical or partial prohibition of foreign trade, is necessary to or gives either national protection or national prosperity.

Protection, it must be observed, is limited to international trade, while the internal trade of the nation is left quite free. It allows, therefore, the benefit of a national, but denies the benefit of an international Free Trade. On

the contrary, the advocates of Free Trade as a universal principle confidently affirm that freedom is implied in the very nature of trade; and hence that a restriction of its freedom, as a restriction of trade itself, is an inevitable curtailment of its benefits. It should be said that Protection is not inconsistent with the encouragement of the foreign trade in so far as it may be deemed a benefit to the country.

The aim of the policy of Protection is to foster and build up the home trade by the restriction of the foreign trade. This implies that the foreign trade may be, in some respects, opposed to the home trade, and therefore injurious; whereas it is maintained, on the other side, that it is promotive of the home trade, and a benefit, and therefore that the more there is of it the better it is for the nation. Here, then, is found one of the chief points of difference between the contending parties. The nature and influence of competition come here into the contention. Is competition with foreign trade in any case an evil, against which it may be necessary to guard?

The impost on certain foreign articles is meant for the protection of home producers against ruinous foreign competition. But this, it is charged, is class legislation, or favoring a few at the expense of the many. On the contrary, it is urged that the encouraging of a diversity of industries is in the interest of the many, and conducive to general prosperity.

On the one side, it is alleged that a tariff is always necessarily a tax on the consumer, since it raises prices. On the contrary, it is asserted that facts show that under a protective tariff, by reason of its encouragement of home industries, prices are reduced by home competition. It is said that Free Trade would cheapen labor by bringing it into competition with the cheap labor of other countries. To this it is answered, that the rate of wages is dependent on other conditions; and that even lower wages would not be an evil, if, by a proportionate cheapening of commodities, their purchasing power is not diminished.

It will be seen that the standpoint of the two parties is different, that of the one being a general principle, that of the other a national policy. Hence writers on Political Economy are almost unanimous in their advocacy of Free Trade, while nearly all governments retain some form or degree of Protection.

England is the great Free Trade nation, and many of the references relate to the discussion and adoption of Free Trade as a national policy in that country. There are also many which comprise the history and discussion of tariff legislation in the United States.

PROTECTION.

Bigelow's Tariff Question.

Blaine's Twenty Years of Congress, V. 1, Chap. 9.

Bolles's Financial Hist. of the U. S., V. 2, Bk. 3, Chap. 3–7 (Tariff Legislation); V. 3, Bk. 2, Chap. 7 (Taxation of Imports).

Bowen: 1. Principles of Polit. Econ., 2d ed. (Bost., 1859), Chap. 24.
2 Am. Polit. Econ. (N. Y., 1887), Chap. 20.

Bulletin of the Wool Manufacturers, **7**. 291 (Bigelow: Tariff Policy of England and of the U. S contrasted); **9**. 261; **10**. 111, 227, 234; **13**. 129, 185, 311; **14**. 113, 190, 197, 222; **15**. 31, 63, 115, 203, 256; **16**. 2, 111, 138, 309, 329, 338; **17**. 12, 272.

Byles's Sophisms of Free Trade.

Carey: 1. Harmony of Interests. See Index. (Found in Miscellaneous Works.)
2. Principles of Social Science. (See Index, under Protection and Free Trade.)

Clay: 1. Speeches (N. Y., 1843), **1**. 405–440; **2**. 5.
2. Sargent's Life of Clay, p. 449.

Denslow's Principles of Economic Philos., Chap. 12–16. Rev. in Nation, **47**. 285.

Dixwell's Premises of Free Trade examined, and Review of sundry Free Trade Arguments.

Elder's Questions of the Day, Chap. 13–17.

Garfield's Works, **1**. 205, 520; **2**. 551, 637.

Greeley: 1. Essays in Polit. Econ.
2. Recollections of a Busy Life, p. 528.

Alex. Hamilton's Works (N. Y., 1885), **3.** 294 (Industry and Commerce: Manufactures).
John L. Hayes: 1. The Protective Question abroad. Same, Bulletin of the Wool Manufacturers, **2.** 158.
2. The Protective Question at Home. Same, Bulletin of the Wool Manufacturers, **2.** 349.
3. Protection a Boon to Consumers.
Hoyt's Protection versus Free Trade.
Kelley's Speeches on Industrial and Financial Questions.
Lalor's Cyc. of Polit. Sci., **3.** 423 (Protection in the U. S.).
Long's Republican Party (1888), p. 241.
Chas. Morris's Civilization (Chicago, 1890), **2.** 102–108.
Mason's Short Tariff Hist. of the U. S., Pt. 1, 1783–89.
Report of the Tariff Commission: House Miscellanies, 47th Cong. 2d. Sess., 1882–83, V. 2, 3.
Roberts's Government Revenue.
Roscher's Polit. Econ., trans., V. 2, App. 3 (Thinks Protection should be temporary).
Seaman's Progress of Nations, V. 1. See Index, Free Trade and Protection.
Sherman's Speeches and Reports on Finance, pp. 1, 121.
Stebbins's Am. Protectionist's Manual.
Stewart's Speeches on the Tariff, etc.
Sir Edward Sullivan's Protection to Native Industry.
Robt. E. Thompson's Polit. Econ. See Index, Free Trade and Protection.
R. W. Thompson's Hist. of Protective Tariff Laws.
Webster's Works, **5.** 161.
Young's Am. Statesman. See Index under Tariff.
Atlantic, **36.** 298 (Jos. Wharton: a good art.).
Blackw., **17.** 551; **19.** 474; **21.** 1; **54.** 243, 406, 637; **55.** 259, 385; **66.** 756; **67.** 94, 222, 447; **69.** 564, 748; **70.** 106, 488, 629; **138.** 239, 813; **141.** 491.
Contemp., **29.** 310; **38.** 55.
Fortn., **19.** 447. Same, Bulletin of the Wool Manufacturers, **4.** 173.
Forum, **4.** 582 (Kelley); **8.** 136 (Protection and the Farmers).
Fraser, **5.** 577; **6.** 593; **7.** 106; **8.** 103, 222, 604; **9.** 356.
Hunt, **1.** 61, 405; **2.** 127; **4.** 425; **5.** 166; **6.** 220; **7.** 343; **8.** 64, 257, 343, 512; **9.** 58, 523.
Internat. R., **12.** 285 (Kelley).
N. Princ., **3.** 329.

Niles's Reg., **17.** 87; **19.** 331; **20.** 306, 354; **21.** 121; **22.** 2, 292; **23.** 40, 118; **24.** 99; **28.** 186; **29.** 49, 289; **34.** 97, 164; **35.** 24, 50; **37.** 207, 219; **38.** 213, 342; **39.** 50, 313, 396; **40.** 108, 114; **41.** 234; **42.** 61, 105, 182.

19th Cent., **10.** 161, 430, 588; **19.** 380, 590 (Lord Penzance: The Free Trade Idolatry); Ans. **19.** 807, by Medley; **20.** 322 (Penzance, ans. to Medley); **21.** 273 (Medley, ans. to Penzance).

No. Am., **30.** 460; **32.** 127; **35.** 265 (Memorial of the N.Y. Conv.); **72.** 396; **73.** 90; **74.** 216; **79.** 502; **95.** 463; **105.** 280; **135.** 403; **136.** 507; **139.** 372–403; **142** 526; **147.** 460; **150.** 27 (Blaine, ans. to Gladstone); **150.** 281, 740; **151.** 47.

Our Day, **1.** 265.

Quar., **86.** 148 (Am. ed., p 80).

Free Trade.

Allen, The Tariff and its Evils, or Protection which does not Protect.

E. B. Andrews's Institutes of Economics, Pt. 2, Chap. 2.

Bastiat's Sophisms of Protection.

Benton's Thirty Years in the U. S. Senate, V. 1, Chap. 13, 34. 44, 69 (Gives extracts from speeches on both sides).

Blanqui's Hist. of Polit. Econ. See Index.

Bonham's Industrial Liberty, Chap. 8.

Brace: 1. Gesta Christi, Chap. 33, pp. 421–423.
2. Free Trade as promoting Peace and Good Will among Men.

Bright: 1. Speeches, Pop. ed., p. 415.
2. Public Addresses, p. 367.

Butts's Protection and Free Trade.

Cairnes's Polit. Econ., Pt. 3, Chap. 4.

Calhoun's Works, **4.** 171.

Cobden's Speeches.

Cox's Free Land and Free Trade.

Donnell's True Issue.

Ely's Problems of To-day, Chap. 7–13, 31.

Encyc. Brit., art. Free Trade, **9.** 752

Fawcett: 1. Polit. Econ., Bk. 3, Chap. 7.
2. Free Trade and Protection.

Henry George's Free Trade or Protection.

Hawley's Essays on Free Trade.

Lalor's Cyc. of Polit. Sci., **2**. 289, Free Trade. **3**. 413–423, Protection. **3**. 441–443, Note. **3**. 856, Tariffs in the U. S.
Laveleye's Polit. Econ., trans., Bk. 3, Pt. 2, Chap. 6.
Levi's Hist. of Brit. Commerce, Pt. 3, Chap. 8, The Corn Laws. Same, Rand's Selections, illustrating Economic Hist., Chap. 9.
McCulloch's Polit. Econ., Pt. 1, Chap. 5.
H. Martineau's Hist. of Eng., V. 4.
Mill: 1. Polit. Econ., V. 2, Bk. 5, Chap. 10, sec. 1.
2. Ibid., Laughlin's ed., Bk. 5, Chap. 6.
Molesworth's Hist. of Eng., 1830–74; V. 2, Chap. 4. See also Index: Free Trade, Protection, Corn Laws.
Mongredien's Hist. of the Free Trade Movement in Eng.
Moore's Friendly Sermons to Protectionist Manufacturers.
Newcomb's Polit. Econ, Bk. 5, Chap. 2.
Nicoll's Great Movements (Harper's ed), p. 244.
Perry: 1. Polit. Econ., Chap, 12, 13.
2. Introd. to Polit. Econ., Chap. 3.
Price's Prac. Polit. Econ., Chap. 9.
Rogers's Economic Interpretation of Hist., Lect. 17, 18.
Earl Russell's Recollections and Suggestions, Chap. 3.
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Smith's Wealth of Nations, Bk. 4, Chap. 1–3.
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Sturtevant's Economics, Pt. 2, Chap. 7–9.
W. G. Sumner: 1. Protection in the U. S.
2. Protection and Revenue in 1877.
3. Protectionism.
Taussig's Tariff Hist. of the U. S., 1789-1888. (Includes Protection to young Industries, and Hist. of Present Tariff.)
Taylor's Is Protection a Benefit?
Vethake's Polit. Econ. (Philad., 1838), Bk. 4, Chap. 6–14.
A. Walker's Sci. of Wealth, Bk. 3, Pt. 1, Chap. 3–5.
F. A. Walker's Polit. Econ., Pt. 6, Chap. 13.
Walter's What is Free Trade?
Wayland's Polit. Econ., Bk. 1, Chap. 3, sec. 6.
Wells: 1. Why we Trade, and How we Trade.
2. Relation of the Tariff to Wages.
White's Tariff Question.
Woodbury's Writings, **1**. 519. Same, Hunt, **8**. 407.
Atlan., **28**. 460; **36**. 204.

Brit. Q., **69.** 369 (Am. ed., p. 192); **74.** 417 (Am. ed., p. 215).
Ed. R., **33.** 331; **72.** 418 (Am. ed., p. 221); **78.** 1; **90.** 133 (Am. ed., p. 70); **94.** 140 (Am. ed., p. 70); **96.** 526 (Am. ed., p. 275).
For. Q., **9.** 261; **10.** 68; **11.** 140.
Forum, **8.** 475 (Protection and the Farmer).
Hunt, **4.** 227; **6.** 9; **8.** 407; **9.** 161.
Internat. R., **7.** 427.
Nation, **4.** 90; **9.** 333, 428; **28.** 161; **29.** 338; **34.** 288; **36.** 118; **47.** 87, 235.
N. Princ., **3.** 164.
Niles's Reg., **34.** 81; **41.** 135, 156.
19th Cent., **7.** 367; **19.** 807; **21.** 273.
No. Am., **19.** 223; **125.** 110, 283, 544; **136.** 270, 571; **139.** 274–279; **144.** 89–92; **146.** 226; **150.** 1 (Gladstone); **150.** 505, 638.
Our Day, **3.** 10.
Polit. Sci. Q., **3.** 17.
Pop. Sci. Mo., **14.** 389; **35.** 626.
Princ., N. S., **3.** 649; **7.** 241; **12.** 261.
Q. J. Econ., **3.** 87 (The Australian Tariff Experiment).
Westm., **12.** 138; **18.** 366; **19.** 269; **20.** 238; **40.** 1; **45.** 223 (Am. ed., p. 117); **117.** 384; **128.** 61, 829.
Westm., **131.** 611. Same, Ecl. M., **113.** 159.

COMMERCE AND MANUFACTURES.

109. *Has Commerce contributed more to the development of modern civilization than Manufactures?*

Commerce and manufactures both have immediate respect to man's material interests, but have beside higher uses. Still, the material side of civilization is of the first importance, and is the necessary basis and condition of the spiritual. Commerce implies activity, increases wealth and material comfort, and promotes intercourse and consequent social and intellectual development. Manufactures imply inventiveness and industry, add immensely to man's resources, and minister to his manifold needs. They are the product of his creative skill and power, bear the impress of his mind, and are a measure of his progress.

The two are mutually dependent. Manufactures furnish materials, and thus the occasion for commerce; while commerce is the distribution of manufactures, thus giving them a market. Each has had a development corresponding to the growth of civilization; each is, indeed, a component and necessary factor in that growth.

COMMERCE.

Ap. An. Cyc., **1877**, p. 109; **1878**, p. 114; **1879**, pp. 161, 182; **1880**, p. 121.
Am. Almanac, **1889**, pp. 26, 110, 129.
Bourne's Romance of Trade, Chap. 4, 5, 10.
Carnegie's Triumphant Democracy, Chap. 12.
Cyc. of Commerce, ed. by Homans (N. Y., 1859), art. Commerce, p. 374.
Draper's Intellectual Development of Europe, p. 94.
Ely's Problems of To-day, Chap. 4.
Encyc. Brit., 8th ed., **9**. 395; 9th ed., **6**. 201–207; **8**. 233–239.
First Century of the Republic, Chap. 6. Same, Harper, **51**. 260.
Hume's Philosophical Works (Bost., 1854), **3**. 277.
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Levi's Hist. of Brit Commerce, 2d ed. (Lond., 1880).
Chas. Morris's Civilization (Chicago, 1890), V. 2, Chap. 16.
Seaman's Progress of Nations, V. 1, Chap. 3, sec. 6, Chap. 13.
Stillé's Studies in Med. Hist., Chap. 15.
Winthrop's Addresses and Speeches, **1**. 39. Same, Hunt, **14**. 122.
Woodbury's Writings, **3**. 101–102.
Ed. R., **164**. 1.
Hunt, **1**. 11, 200; **2**. 9; **3**. 394; **4**. 415; **5**. 37; **10**. 65, 456; **13**. 245; **14**. 60; **22**. 385, 595; **24**. 147, 174, 531, 681; **25**. 39; **27**. 33, 147; **33**. 147.

MANUFACTURES.

Ap. An. Cyc., **1882**, p. 498.
Bourne's Romance of Trade, Chap. 9.
Babbage's Economy of Machinery and Manufactures.
Carnegie's Triumphant Democracy, Chap. 10.
Tenth Census of the U. S., 1880, V. 2, Manufactures.

Encyc. Brit., 9th ed., **8**. 230–233.
First Century of the Republic, Chap. 3. Same, Harper, **50**. 702.
Jeans's Creators of the Age of Steel.
Johnson's Cyc., **3**. 287.
Lecky's Hist. of Eng. in the 18th Cent. (N. Y.), **6**. 206-231.
Lossing's Hist. of Am. Industries and Arts.
Chas. Morris's Civilization (Chicago, 1890), **2**. 99–102.
Seaman's Progress of Nations, V. 1, Chap. 8.
Chr. Q. Spec., **4**. 375.
Ed. R., **61**. 453.
Hunt, **19**. 661.
19th Cent., **20**. 530.
No. Am., **136**. 507.
Princ., N. S., **11**. 213.

BIMETALISM.

110. *Is the maintenance of a double standard of value in exchanges practicable or desirable?*

111. *Is the single gold valuation the true economic policy for nations?*

Money serves two important purposes, — as a standard of value and as a medium of exchange; and has, in these respects, a necessary use in representing the material interests of life. It has also a higher use, but this is as the material serves the spiritual. Hence its function, in its right use, is of great practical importance.

That which shall be fixed upon to use for money must possess certain properties that shall fit it for its use. These requisite properties the precious metals, gold and silver, possess in the highest degree; and of the two, gold possesses them in a higher degree than silver.

The question of bimetalism and monometalism is whether both of the precious metals shall be used as money in its full sense, that is, for a standard of value as well as for a medium of exchange. This is a question the significance of which is not simply national or local, but international or universal. What is the usage of the nations in this respect? What nations use the single gold standard, what the silver,

and what both? How far, for the best ends of commerce, is uniformity of usage desirable? Does the path of progress seem to be from the use of both metals to the use of gold as the single standard of value? What are the reasons which seem to make this not only certain, but legitimate and desirable? On the other hand, are there nations which are likely to continue the use of silver, either with gold, or as a single standard? Is this inevitable, and, on the whole, best? In what sense and degree, then, is it an international, and how a national question?

Stability of value is one of the chief points in question. Its importance is conceded by all. How it may be best secured is the real question at issue. Can it be better secured by the concurrent use of the two metals, or by the use of but one? Can a fixed ratio of value between the two metals be agreed upon which shall make them answer the desired end?

What are the causes of the depreciation and appreciation of the two metals? And how does each of these results bear on the problem to be solved? How, also, does the supply of the metals bear on the point of variation of value, as well as on the general question? Would the supply of gold be sufficient for its use as the universal standard of value? Or would the addition of silver be an advantage, if not a necessity? Does the demonetization of silver work beneficially or injuriously?

Bolles's Financial Hist. of the U. S., V. 3, Bk. 2, Chap. 5.
Internat. Monetary Conf. at Paris, June, 1867: Sen. Doc., 40th Cong. 2d Sess., No. 14; Ex. Doc., 41st Cong. 2d Sess., No. 266. Ibid., 1878: Sen. Doc., No. 58, 45th Cong. 3d Sess. Ibid., 1881: Ap. An. Cyc., 1881, p. 60, art. Bimetallic Standard.
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Patterson's New Golden Age, and Influence of the Precious Metals upon the World.
Reports from the Consuls of the U. S., No. 87, Dec. 1887 (Bimetalism in Europe).
Nation, 49. 266 (Paris Monetary Conf., 1889).

AFFIRMATIVE.

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Howe's Monometalism and Bimetalism.
Laveleye's Polit. Econ., trans., pp. 202–204.
Rep. of the U. S. Monetary [Silver] Commission, 2 vols.; Sen. Rep., 44th Cong. 2d Sess., No. 703.
Seyd's Bullion and Foreign Exchange, Pt. 3, Chap. 3–6.
F. A. Walker: 1. Money, Pt. 1, Chap. 12–13.
2. Money in its Relation to Trade and Industry, Chap. 6–7.
Blackw., **148.** 268.
Independent, **1892,** Feb. 5, p. 20.
Forum, **2.** 243.
Nation, **26.** 113; **29.** 41.
19th Cent., **19.** 882; **26.** 1014.
No. Am., **124.** 289; **140.** 489–492; **141.** 491–507; **148.** 226.
Princ., N. S., **3.** 28.
Westm., **131.** 215.

NEGATIVE.

Bowen's Gleanings from a Lit. Life, p. 33. (Minority Rep. on the Silver Question. Presented to the Senate of the U. S., Apr., 1877).
Jevons: 1. Money and the Mechanism of Exchange, Chap. 12.
2. Investigations in Currency and Finance, Chap. 13.
Lalor's Cyc. of Polit. Sci., **2.** 883–884, in art. Money.
Laughlin's Hist. of Bimetalism in the U. S. Rev. in Dial (Chicago), **6.** 277.
Lindeman's Money and Legal Tender in the U. S., Chap. 21.
McAdam's Alphabet in Finance, Chap. 2–4, 6–9, 27.
Mill's Polit. Econ., V. 2, Bk. 3, Chap. 10.
Platt's Money (N. Y. and Lond., 1889), pp. 67–69.
Poor: 1. Money and its Laws, App., pp. 615–616.
2. Resumption and the Silver Question, Pt. 3.
Sherman's Speeches and Reports on Finance, p. 179. Same, Sen. Rep., 40th Cong. 2d Sess., No. 117, pp. 1–7.
Upton's Money in Politics, Chap. 19–22
Alex. J. Wilson's Reciprocity, Bimetalism, etc., Chap. 4.
Contemp., **39.** 752. Same, Ecl. M., **97.** 8.
Contemp., **52.** 795.
Fortn., **32.** 278.

Nation, **26.** 94; **27.** 156, 379; **28.** 297, 346; **42.** 185; **43.** 172; **45.** 156; **49.** 402.
19th Cent., **26.** 863.
No. Am., **140.** 485–489, 492.
Princ., N. S., **4.** 546; **7.** 342.
Westm., **131.** 667.

AN INCOME TAX.

112. *Can an income tax law be framed which shall be equitable in principle and efficient in administration?*
113. *Is a graduated income tax just or expedient?*

These questions respecting an income tax involve the whole subject of taxation, — its nature, conditions, ends, methods; since, in order rightly to estimate its advantages and disadvantages, it must both be judged on general principles, and compared with other methods of taxation.

The necessity of taxation is implied in the necessity of government. It is the necessary price paid by the individual for the benefits conferred by government. Like the administration of government in general, it has in it an element of compulsion; and this is more manifest, if not more real, in direct than in indirect taxation. This compulsion is the assertion of the supremacy of the government, in certain respects, over the individual, and appears on its face as an abridgment of his personal freedom; while the important benefits received in return, by which not only his protection but his freedom and development are secured, are not always duly appreciated.

Yet in the whole matter of taxation there are difficulties, whose practical solution is far from easy. In the best government, the most wisely administered, an approximation to a perfect system of taxation is all that can be hoped for. The theory of the tax requires that it be levied on property, not only because this has the protection of government, but also because it implies an ability to pay, especially if it be productive. But a just government will aim not only to raise a sufficient revenue, but to do it by an assessment that

shall be equitable, that is, that shall be proportional to the ability of its citizens severally. How can this best be done? Can an income tax law be so framed and administered that it shall meet this requisite condition, and become a part of the general system of taxation? How far do the objections to it lie against all direct personal taxation? and how far is it possible to obviate them? How far is it a tax on, and a discouragement of, enterprise and thrift? Is it, in its administration, necessarily inquisitorial, and a temptation to perjury in making returns? On the other hand, how far would it encourage a better knowledge, by each one concerned, of the state of his own business? How has the income tax law worked in England, and in other countries where it has been in operation? Would it be advisable to introduce it into this country as a permanent feature of State taxation?

Bowen's Am. Polit. Econ. (N. Y., 1887), pp. 437-443.
Cooley's Law of Taxation, 2d ed., p. 28.
Cossa's Taxation, trans. (N. Y., 1888), Pt. 3, Chap. 11, sec. 1.
Ely's Taxation in Am. States and Cities (aff.).
Lalor's Cyc. of Polit. Sci., **2**. 485.
Mill's Polit. Econ., V. 2, Bk. 5, Chap. 2, sec. 3, 4; Chap. 3, sec. 5.
Newcomb's Polit. Econ. Bk. 5, Chap. 3, sec. 27.
Perry's Polit. Econ., Chap. 14, sec. 3 (aff.).
Thompson's Polit. Econ., sec. 178-180.
A. Walker's Science of Wealth. Bk. 4, Chap. 10 (aff).
F. A. Walker's Polit. Econ., sec. 467, 474-482.
Blackw., **68**. 611.
Contemp., **38**. 101.
Ed. R., **57**. 143; **97**. 530 (Am. ed., p. 267).
Fraser, **47**. 157.
Nation, **9**. 452; **26**. 162, 287.
New Eng., **37**. 543.
No. Am., **130**. 236.
Polit. Sci. Q., 37 (Income and Property taxed in Switzerland).
Westm., **77**. 97 (Am. ed., p. 53).

TAXATION OF CHURCH PROPERTY.

114. *Should church property which is used exclusively for public worship be taxed?*

115. *Should church buildings, with their lots and furnishings, be exempt from taxation?*

In the discussion of this subject the general principle or rule of taxation should be considered, and also the reasons for the exceptions to the rule, or tax exemption.

On what principle has church property been generally exempted, and what is its validity? Let the reasons for taxation, on the one hand, and for exemption, on the other, be stated and compared. If property in general is taxable, the presumption is that church property should be, unless a sufficient reason can be given for its exemption. Would its exemption conduce more to the general welfare than its taxation? What is the importance of the contribution made by religious organizations in general to private and public morality, to social order, to charities, to good government, to civilization? And what is the bearing of facts of this kind on the question?

What should be the relation between the Church and the State? In view of the fact that the Church is a public benefit, should the State accord it any kind or degree of aid and encouragement?

Is not exemption in the nature of a subsidy? And since the general tax is thereby raised proportionally, is it not practically the same as if all were taxed for the churches? The justice of such a general tax, without respect to the belief of the persons taxed, for the benefit of all religious bodies, would properly come up for consideration. This cannot be regarded as any the less a real tax because it is indirect, and is not actually levied for the specific object. In this view the taxation of church property would diminish the tax of those who do not, and increase that of those who do, contribute directly to the Church. Is the indirect

benefit, which all receive from the Church, a full equivalent for the indirect tax which they pay?

AFFIRMATIVE.

Spear's Religion and the State, Chap. 23.
Independent (N. Y.), **1873**, July 17, p. 908; Aug. 28, p. 1077; Sept. 11, p. 1136. **1874**, May 28, p. 5; **1875**, Mar. 25, p. 16; **1876**, June 8, p. 3; **1880**, Apr. 22, p. 14; **1881**, June 23, p. 17.
Nation, **22**. 23.
No. Am., **133**. 255 (E. E. Hale: Would grant exemption to churches in proportion to their contributions to public charities).
No. Am., **149**. 636.
O. and N., **6**. 649; **7**. 580; **11**. 529.

NEGATIVE.

Cooley's Law of Taxation, pp. 119, 202.
Ely's Taxation in Am. States and Cities, p. 314 (Favors exempting church buildings and lots).
Independent (N. Y.), **1876**, Jan. 27, p. 3; Feb. 3, p. 3; Feb. 24, p. 3.
Meth. Q., **36**. 243.
New Eng., **56**. 177.
No. Am., **131**. 362.
Presb. Q., **3**. 240.

THE SYSTEM OF HENRY GEORGE.

116. *Is the economic system of Henry George sound in its general principles and conclusions?*
117. *Does poverty increase with progress?*
118. *Is the private ownership of land wrong and productive of evil?*
119. *Should there be a single tax, levied on land values?*

In its theory the system of Henry George is radical, in its practical working revolutionary. Its foundation is the alleged fact that material progress, far from abating, increases poverty. Yet this is rather assumed than proved, and is one of the chief points in dispute. The system,

reasoned out from this as a starting point, is in form economic, while in spirit and aim it is sociological. Its practical aim is the righting of wrongs, the restoration of equality, and the promotion of universal prosperity. The wrong which is regarded as the prolific source of all social wrongs is the holding of land as private proverty; and the single tax on land values is proposed as the certain panacea for the manifold human ills. It will be seen that the system is not merely theoretic, but moral; hence it is both advocated and attacked on moral as well as on scientific grounds. It is a certain evangel for the poor; whether true or false must be determined by its proof.

Its proof is chiefly where its author places it, in the principles of Political Economy with respect to labor, wages, rent, etc. Are the conclusions of the new system logical and legitimate? It is a well-linked system, with premises, arguments, and conclusions, all together making a whole with a certain unity.

As a whole, as presented in the first question, it must be examined in its parts to see whether they cohere; that is, there must be analysis to see if there is a true synthesis, — an examination of the truth of the parts to see if the whole be true.

But each part is in itself a whole, and may have a separate discussion. The second question is one of fact. Do the facts, comprehensively and impartially considered, sustain George's view? In discussing the third question, the nature of property, and especially of property in land, must be considered. If private property in land is, as alleged, "robbery," it is immoral, and it would not be immoral to abolish it without compensation to the pretended owners. But is there any ground for such an accusation?

In the fourth question, the single tax implies, in its discussion, the whole subject of taxation. Yet this is regarded as a means for the production of a social revolution, a social millennium. The tax is really a rent, and the levying of it would be the nationalization of land by the confiscation of rents.

AFFIRMATIVE.

Henry George: 1. Progress and Poverty.
2. Social Problems.
3. Protection or Free Trade, Chap. 25–29.
4. Property in Land. A passage at arms between the Duke of Argyll and Henry George (pam.). Same, 19th Cent., **15**. 537; **16**. 134.
5. The Land Question (pam.).
6. The Standard, ed. by Henry George.

Spencer's Social Statics, Chap. 9, The Right to the Use of the Earth. (Denies the right of private property in land, and maintains that it should be owned by society.)
Chr. Union, **1889**, Mar. 7, p. 294; Apr. 4, p. 422.
Forum, **8**. 40.
No. Am., **145**. 1 (George).
Westm., **137**. 513.

NEGATIVE.

Atkinson's Industrial Progress of the Nation, p. 351.
Baker's Monopolies and the People, pp. 216–223 (Private Ownership of Land).
Ely's Recent Am. Socialism, J. H. Univ. Studies, **3**. 246–249.
Lalor's Cyc. of Polit. Sci., **2**. 897 (Private Ownership of Land).
Mallock's Property and Progress (N. Y., 1884), pp. 1–82. Same, Quar., **155**. 35 (Am. ed., p. 19).
J. B. Miller's Progress and Robbery.
Perry's Polit. Econ., Chap. 7.
Rae's Contemporary Socialism, Chap. 9.
Sturtevant's Economics, Pt. 3, Chap. 6; also sec. 213–214.
Walker's Land and its Rent, Chap. 3, pp. 141–182.
Am. Law R., **19**. 878 (Private Property in Land not absolute).
And. R., **6**. 429; **8**. 592.
Contemp., **44**. 850 (The Nationalization of Land).
Ed. R., **157**. 263 (Am. ed., p. 134).
Forum, **3**. 15, 433.
Nation, **31**. 65, 117; **38**. 237.
New Eng., **8**. 220 (The Right of Property in Land).
N. Princ., **3**. 259.
No. Am., **137**. 147; **141**. 1.
Presb. R., **9**. 177.
Princ., N. S., **9**. 125.
Quar., **155**. 35 (Am. ed., p. 19).

MONOPOLIES.

120. *Are monopolies, on the whole, more a good than an evil to the public?*

121. *Is the present general tendency to minimize competition by the formation of monopolies an evil?*

To most persons the word "monopoly" has an ill sound, as denoting that which is exclusive and partial. Yet it stands for a principle belonging to human nature and to the nature of things, which has a legitimate and necessary place in society. In itself, therefore, properly limited and kept in its place, and directed to its legitimate end, it is not evil, but good. But of most actual monopolies it may doubtless be said that, if good, they are also evil; and the question is, whether monopolies as they exist, taken in the aggregate, and considering human nature as it is, are, to the general public, rather a good than an evil.

In discussing this question monopoly must be considered in connection with its antagonistic principle, competition. In the general economy of society each has its place; and, in some sense and degree, each may be a check upon and a corrective of the other. Excessive competition may sometimes produce a reaction which shall result in monopolies; while the greed of monopolies may be moderated and restrained by the fear of possible competition. Competition itself is a striving against others for an advantage which, in its perfection, would be a monopoly. If the two exist together in their entirety, it cannot be in respect to the same thing; for strictly monopoly, as far as it goes, kills competition. Indeed, this is one of the charges against it, for competition is considered a good, or at least a necessary evil, the operation of which issues in good. But competition has likewise its evils; so that in respect to evils there may in some things be a choice between monopoly and competition. By some the railroad is regarded as an example of this kind, in respect to which monopoly is a good, and so far as it may be also an evil is esteemed as less so than

competition. Hence it is said that the consolidation of railroad lines, by which competition is eliminated, is a good, the attendant evils of which may be restrained by government regulation, without competition.

In monopoly there is unity and power; in competition individual freedom and constant strife for the supremacy. What are the benefits and the evils of each to the producer and the seller on the one hand, and to the buyer and the consumer on the other? Is society surely gravitating toward combinations or monopolies which shall supersede the wastefulness and war of competition? Is this tendency to be deprecated and resisted, or accepted and guided? Is it in the true line of progress?

Monopoly may too often be the concentration of selfishness. Its unity and power give it efficiency for evil, as for good; and doubtless enough can be proved against it to justify the popular apprehension and dislike. So far as in any way or degree monopolies become irresponsible, they are dangerous. But they cannot become wholly irresponsible. Men, as individuals and in combinations, are hedged about with natural and moral laws, from which they can in no way escape; and public sentiment may require and provide that new combinations affecting the public welfare shall in some way be held amenable to the civil law.

While the question will naturally be discussed as a present problem, some light on the nature and influence of monopolies will be found in the history of those which have existed in the past, of which mention is made in some of the references.

Adams's Railroads: their Origin and Progress.
Baker's Monopolies and the People.
Blanqui's Hist. of Polit. Econ. See Index.
Bourne's Romance of Trade, Chap. 6.
Bryce's Am. Commonwealth, **2**. 705.
Ely: 1. Problems of To-day, Chap 17–20, 22, 30.
2. Introd. to Polit. Econ., Pt. 4, Chap. 6.
Hudson's Railways and the Republic, Chap. 1, 3, 6, 8, 11.
Lalor's Cyc. of Polit. Sci., **2**. 890.

Marshall: 1. Economics of Industry, Bk. 3, Chap. 4.
2. Principles of Economics, 2d ed., V. 1, Bk. 5, Chap. 13.
Mill's Polit. Econ., V. 2, Bk. 5, Chap. 10, sec. 4.
Newcomb's Polit. Econ., Bk. 3, Chap. 4.
Perry's Polit. Econ., p. 190.
Smith's Wealth of Nations. See Index.
Thompson's Polit. Econ. See Index.
Walker's Polit. Econ., p. 433.
And. R., **2**. 455 (Competition and Combination).
Atlan., **47**. 317.
Forum, **7**. 436.
Internat. R., **1**. 370.
Nation, **11**. 361; **18**. 359; **35**. 170.
No. Am., **104**. 428; **117**. 80; **136**. 181; **138**. 535 (Lloyd, Lords of Industry); **144**. 43, 277.
Quar., **131**. 460 (Am. ed., p. 243).
Q. J. Econ., **1**. 28.

TRUSTS.

122. *Are the so called Trusts, in their working and influence, a benefit to the public?*
123. *Do Trusts threaten our institutions so as to warrant adverse legislation?*
124. *Are Trusts, in their tendency, subversive of industrial liberty?*

Since Trusts are combinations of corporations, constituting large and powerful monopolies, the general remarks made on monopolies under the preceding questions will apply especially to them. Trusts should, however, be considered in respect to their peculiar nature, their relation to the public, and their general influence. That is, they should be considered not only on *a priori* or general principles, but also in respect to the facts which concern their nature, working, and influence.

The aim is to control production, the market, and prices. This is done by swallowing up or crushing all competitors, resulting in the complete appropriation of some form

of industry. Competition is thus rendered impotent and null, and whatever advantages it may have afforded are lost. Does the exchange of competition for combination or monopoly afford additional compensating advantages? It is claimed for such combinations that they afford a remedy for over-production, and that they secure greater uniformity of production. It is also claimed that, by cheapening production through the ability to employ improved methods, they cheapen prices, and likewise that prices may be kept more uniform. These are points of interest to the public, and Trusts will be held to an account for making good their claims.

On the other hand, the general apprehension felt respecting the power of corporations will inevitably be increased by the increase from combination, of this power. In short, the so called Trusts seem, from their very nature, calculated rather to awaken in the public mind suspicion and doubt than to inspire trust. They seem to represent the power of selfishness, with too little of check. Hence, even though it could be shown that in themselves they are not bad, the difficulty of keeping them from abuse might prove a serious objection to them.

Baker's Monopolies and the People, Chap. 2.
Bonham's Industrial Liberty, Chap. 3–7.
House Reports, 50th Cong. 1st Sess., V. 9, No. 3112. Rep. on Investigation of Trusts.
And. R., **10**. 109.
Atlan., **47**. 317.
Chaut., **10**. 571, 699 (How to deal with them).
Chr. Union, **1889**, Oct. 10, p. 417.
Contemp., **57**. 829. Same, Ecl. M., **115**. 223.
Forum, **5**. 584; **8**. 61 (Beach). Ans. Nation, **49**. 186.
Forum, **13**. 300.
Nation, **44**. 380; **49**. 65.
New Eng., **52**. 223, 343.
N. Y. Tribune (Weekly ed.), **1890**, Feb. 5, p. 6.
No. Am., **136**. 181, 191; **146**. 509; **148**. 141.
Polit. Sci. Q., **3**. 385, 592.
Pop. Sci. Mo., **34**. 619.
Spec., **64**. 788 (Progress of).

COMPETITION.

125. *Is free competition in production and trade necessary for the best interests of all concerned?*

126. *Do the benefits of competition in business outweigh its evils?*

Competition signifies that two or more are seeking the same thing, not together as one, but each for himself; hence arises a strife for victory or for superiority. The necessity and occasion for the strife exist in the constitution of things, the impulse to it in human nature. It enters into trade as one of its chief characteristics. It is the perpetual stimulus of trade, the supply in its various hands competing for the demand. It is likewise a stimulus in production, at times bringing about over-production. It has an important influence on prices. Individual freedom implies freedom of competition; that is, under a free government, with certain limitations, any individual is free to do his best in whatever legitimate undertaking he may choose to engage.

Competition takes its character from the character of the competitors. At the best, as a controlling principle, it is selfishness, each for himself; at the worst, it is the hard cruelty of selfishness. It should, then, be considered in both its economic and its moral aspect, for the economic cannot be divorced from the moral. The economic is moral.

What, then, is the real place of competition in social economics? Should it have a ruling, or but a subordinate place? May there be agreement, in various forms, which shall swallow up antagonism with its good and evil? Notwithstanding the antagonisms of competition, it has also a certain unity; since all are striving for and together promoting one end, the supply on the best terms of the demand. The motive, self-interest, is one of the strongest in human nature, and has a function that is legitimate and necessary. But may not self-interest have place in association and co-operation, as well as in separation and compe-

tition? May not the interest of each be made compatible with the interests of all others?

Baker's Monopolies and the People, Chap. 10–12, pp. 133–161, 175–182.
Bastiat's Harmonies of Polit. Econ., Chap. 10.
Bellamy's Looking Backward, Chap. 22.
Blanqui's Hist. of Polit. Econ. See Index.
Carey's Principles of Social Sci., V. 3, Chap. 45. See Index.
Denslow's Principles of Economic Philos. See Index.
Greeley's Essays on Polit. Econ. See Index.
Hudson's Railways and the Republic, Chap. 8.
Knight's Knowledge is Power, Chap. 26, pp. 399–405.
Lalor's Cyc. of Polit. Sci., 1. 539.
McCulloch's Principles of Polit. Econ. See Index.
Mill's Principles of Polit. Econ., V. 1, Bk. 2, Chap. 4.
Newcomb's Principles of Polit. Econ., Bk. 3, Chap. 6.
Roscher's Polit. Econ., V. 1, sec. 97.
Walker's Wages Question, p. 157. See Index.
Wayland's Elements of Polit. Econ., recast by Chapin (N. Y., 1878), pp. 172–175.
And. R., 2. 455 (Competition and Combination).
Polit. Sci. Q., 2. 45 (The Limits of Competition); p. 62 (The Persistence of Competition).

CO-OPERATION.

127. *Is the principle of Industrial Co-operation capable of general and successful application?*
128. *Do the experiments thus far in Co-operation justify, on the whole, the hope of its ultimate general adoption?*
129. *Is Co-operation in business more beneficial than competition?*

The principle of Industrial Co-operation comes before the public in many practical experiments. It has been put forward more as a fact than as a theory. It is an idea or theory practically exemplified in numberless instances. It may, therefore, be readily studied in its actuality, so as to be known for what it is in respect to its merits and defects.

What does it propose? What does it accomplish? In what respects is it superior or inferior to ordinary and long tried methods?

It is no royal road to success. It cannot dispense with the necessary conditions of success. When these conditions are not met, failure is inevitable. That in the experiments of co-operation by all kinds of people, under all kinds of circumstances, there should be many failures, is not then surprising. Failures in business under ordinary methods are not uncommon. What is the bearing of success in co-operation, on the one hand, and of failure on the other, as a manifestation and proof of the nature and effectiveness of the principle?

It might seem that co-operation, as the union of many for the attainment of one object, would, from its very nature, contribute to success. But, like democracy in government, it may have its difficulties. For, as Walker has well said, "Co-operation is democracy in business"; and its success will depend on the fitness of those engaged in it to co-operate, and to fulfil the conditions of success. Much will depend on the manager, and hence much on the wisdom exercised in his choice. Co-operation has thus far been more successful in distribution than in production, showing that it is more easily applied in the one case than in the other.

It is a laborer's movement, having for its primary aim a pecuniary benefit in the union of capital and labor, but accompanied also with important incidental results in the form of social and moral improvement. The aim is to gain the benefits of association without the sacrifice of individuality. Is such an end practicable or attainable? The history, and the success or failure, of Co-operative Associations of various kinds, will furnish to both sides the requisite data for inferences and arguments.

Publications of the Am. Economic Assoc., V. 1, No. 4, Shaw, Co-operation in a Western City; No. 5, Bemis, Co-operation in New England. V. 2, No. 1, Warner, Three Phases of Co-operation in the West.

Barnard's Co-operation as a Business.

Bowen's Am. Polit. Econ., pp. 117–125.
Brassey's Work and Wages, Chap. 13.
Ely: 1. The Labor Movement in Am., Chap. 7.
2. Introd. to Polit. Econ., Pt. 4, Chap. 4.
Encyc. Brit., **6.** 338.
Fawcett's Manual of Polit. Econ., Bk. 2, Chap. 10.
George's Progress and Poverty, Bk. 6, Chap. 1, sec. iv.
Gilman's Profit Sharing. See Index, Co-operation.
Greeley's Essays on Polit. Econ. See Index.
Holyoake: 1. Hist. of Co-operation in England.
2. The Co-operative Movement To-day.
Knight's Knowledge is Power, Chap. 27.
Lalor's Cyc. of Polit. Sci., **1.** 640.
Laveleye's Elements of Polit. Econ., trans., Bk. 3, Pt. 1, Chap. 6, sec. 6.
Marshall's Economics of Industry, Bk. 3, Chap. 9.
Mill's Principles of Polit. Econ., abr. by Laughlin, Bk. 4, Chap. 5, sec. 4–7, pp. 523–533.
R. Heber Newton's Social Studies, Chap. 2–3. Same, Princ, N. S., **10** 201; No. Am., **137.** 327. See also Social Studies, pp. 13–17.
Thompson's Polit. Econ. See Index.
A. Walker's Sci. of Wealth, pp. 296–302.
F. A. Walker: 1. Polit. Econ., Pt. 6, Chap. 3.
2. The Wages Question, Chap. 15.
Atlan., **47.** 207 (German Co-operative Credit Unions).
Cent, **10.** 403.
Contemp., **24.** 212, **26.** 269 (Holyoake); **34.** 553; **57.** 552.
Ed. R., **120.** 407 (Am. ed., p. 210).
Fortn., **3.** 477; **21.** 190 (Fawcett).
Harper, **73.** 923.
Nation, **2.** 360; **5.** 111; **7.** 287; **36.** 7; **43.** 305, 390, 537; **44.** 526.
19th Cent, **2.** 283 (Co-operative House-keeping); **4.** 494 (Holyoake); **5.** 362, 733; **15.** 1037 (Eight Years of Co-operative Shirt-making).
No. Am., **106.** 150; **140.** 411.
O. and N., **1.** 701; **5.** 505; **11.** 71–72.
Pop. Sci. Mo., **17.** 742.
Quar., **114.** 418 (Am. ed., p. 215). Q. J. Econ., **2.** 446–447.
Scrib. Mo., **12.** 99, 242; **13.** 60, 203; **14.** 370.
Westm., **81.** 357–383 (Am. ed., pp. 167–179); **121.** 430; **124.** 309; **130.** 48. Same, Ecl. M., **111.** 351.

For references on Competition, for the last question, see the preceding subject.

TRADE UNIONS.

130. *Are Trade Unions a benefit to the laboring class?*

The term Trade Unions is commonly used to embrace associations of laborers, who have united for mutual benefit and protection. As mutual aid societies they are legitimate and beneficent; and this point, therefore, is wholly in their favor. It is in the relation of the laborer to the employer that the character and doings of labor organizations come in question. This relation is actually and avowedly one of antagonism; hence the chief aim of Trade Unions is to protect its members from the wrongs which are or may be inflicted on them by their employers.

One of the principal points of difference between laborers and their employers is that of wages. This difference appears where the laborer demands a higher rate of wages than his employer is willing to pay; and the effort of Trade Unions is, in some way, to control and regulate wages in the interest of the workmen. The success of such attempts must be considered in their relation to the natural law of wages, the law of supply and demand, of competition, etc. The aim of the Trade Unions is to get the control of labor, and in this way to get also the control of wages. But in order to this it is necessary to minimize or destroy competition in labor; and this, it is evident, means a monopoly of labor for unionists. This monopoly, it is true, cannot be made universal and absolute; but it may exist in proportion to the power possessed and exercised by the Unions.

From this arises, in addition to the antagonism between laborers and employers, an antagonism between union and non-union laborers. A collision of interests may arise between these which shall make them enemies. The former will resist, even with violence, any interference of the latter by taking their place as laborers, in their attempts, as in strikes, to coerce employers into an allowance of their demands.

To join a Union is to forfeit some degree of individual liberty as a laborer; while not to join is to keep one's liberty with the danger of coming into antagonism with the Union. And then there will come the question whether there may not be in association, with whatever evils may pertain to it, a greater advantage, and even more liberty, than in isolation. It is doubtless much to be desired that the antagonism between employer and employed should be diminished rather than aggravated; and the elevation of the laborer, in the conscious possession of his rights, by raising him toward an equality with his employer, may contribute to this end.

Ap. An. Cyc., **1886**, p. 359.
Baker's Monopolies and the People, Chap. 8.
Bowen: 1. Principles of Polit. Econ., 2d ed. (Bost., 1859), pp. 228–230.
2. Am. Polit. Econ., Chap. 7, p. 116.
Brassey's Work and Wages, Chap. 1, 2.
Cairnes's Polit. Econ., Pt. 2, Chap. 3, 4.
Tenth Census of the U. S., V. 20, Rep. on Trade Societies in the U. S., by Jos. D. Weeks.
Cook's Labor, Lect. 10, p. 286.
Ely: 1. Labor Movement in Am.
2. Introd. to Polit. Econ., Pt 4, Chap. 3.
Fawcett's Manual of Polit. Econ., Bk. 2, Chap. 9.
George's Progress and Poverty, Bk. 6, Chap. 1, sec. iii.
Howell's Conflicts of Labor and Capital, etc.
Jevons's Methods of Social Reform, p. 101.
Knight's Knowledge is Power, Chap. 25.
Larned's Talks about Labor, pp. 94–97.
Laveleye's Elements of Polit. Econ., trans. (N. Y., 1884), p. 161.
Lieber's Polit. Ethics, V. 2, Bk. 4, Chap. 3.
McCarthy's Hist. of Our Own Times, V. 2, Chap. 54.
Marshall's Economics of Industry, Bk. 3, Chap. 5–7.
Newton's Social Studies, Chap. 1, pp. 7–12.
Price's Prac. Polit. Econ., Chap. 8.
Rogers: 1. Six Centuries of Work and Wages (N. Y., 1884), pp. 400–404, 438–441. See Index.
2. Economic Interpretation of Hist., pp. 313–317.
Roscher's Principles of Polit. Econ. (N. Y., 1878), **2**. 86–90.
Sturtevant's Economics, pp. 163–167.
J. P. Thompson's Workman, Chap. 8.

Robert E. Thompson's Polit. Econ., pp. 132–136.
Thornton on Labor (Lond., 1869). Same, Fortn., **8.** 477, 592, 688; **9.** 77, 437, 520.
A. Walker's Sci. of Wealth, 5th ed., pp. 292–294.
F. A. Walker: 1. Polit. Econ., Pt. 6, Chap. 5
2. The Wages Question, pp. 396–408.
Wayland's Polit. Econ., recast by Chapin (N. Y., 1878,) pp. 176–178.
Atlan., **39.** 278.
Blackw., **35.** 331; **43.** 281; **101.** 718; **102.** 487; **107.** 554, 744.
Chr. Union, **38.** 117 (1888, Aug. 2).
Contemp., **30.** 598, 833; **44.** 331.
Ed. R., **59,** 341; **67.** 209 (Am. ed., p. 110); **110.** 525 (Am. ed., p. 268); **130.** 390 (Am. ed., p. 198), Ans. to Thornton on Labor.
Fortn., **1.** 753–756; **3.** 33; **8.** 1; **12.** 30; **32.** 261.
Nation, **5.** 93; **37.** 289, 428.
New York R., **2.** 5.
19th Cent., **12.** 481; **26.** 721.
No. Am., **135.** 118 (Powderly); **140.** 48; **149.** 413 (Tyranny of Labor Organizations).
No. Brit., **46.** 1; **48.** 1; **53.** 59.
O. and N., **3.** 216; **11.** 69.
Polit. Sci. Q., **2.** 274 (The Benefit Features of Am. Trades Unions).
Pop. Sci. Mo., **8.** 586.
Quar., **123.** 351; **136.** 179 (Am. ed., p. 94), The Despotism of the Future.
Westm., **76.** 510 (Am. ed., p. 275).

STRIKES.

131. *Are Strikes right?*
132. *Are Strikes a benefit, on the whole, to the laboring class?*

The subject of Strikes has a close connection with that of Trade Unions, and they are commonly treated together. Strikes are the means employed by Trade Unions to enforce their demand of some benefit for their members; which, in the great majority of cases, is either an increase of wages or the prevention of a threatened decrease. A strike is a

rupture of the outward harmony, and a disclosure of the real antagonism, between the employer and the employed. It is a revolt of the workmen, resulting in open war. It is a contest waged for victory, and in the majority of cases the workmen have suffered defeat.

In order to determine the justifiableness of a strike two things must be considered: the justice and importance of the end sought, and the rightfulness and expediency of the strike as a means for promoting the end. By these tests any particular strike may be tried. Some general hints may, however, be given, which will throw light on strikes as a whole, and help in judging of particular instances.

The general end of strikes, concealed under any particular end, is the independence of the laborers; so that they shall be treated in no sense or degree as slaves, but as men, having rights which make them the equal of their employers, and which give them the control of themselves and of their labor. How far this general end is implied in or promoted by any particular strike, or indeed by strikes in general, must be determined by examination.

As to the strike itself, like all wars, it must be the last resort. This is so, not only from its nature as extreme, and as that which must determine the issue of the contest, but also because of the large pecuniary loss implied in it, in most cases even to the laborers themselves. Right here is found the gist of the question, whether the unseen and incalculable benefits produced by strikes furnish an adequate compensation for its many and great seen and calculable evils. Considered in itself, and in its immediate and palpable results, its condemnation seems inevitable. Its justification must be looked for in its efficiency as a means of progress in the contest of labor with capital.

Ap. An. Cyc., **1877**, p. 423; **1882**, pp. 453–457, 614; **1887**, pp. 742–751.
Baker's Monopolies and the People, pp. 180, 257–258.
Bowen's Am. Polit. Econ., Chap. 7, pp. 113–115.
Cairnes's Polit. Econ. (N. Y.), pp. 225–227.
Tenth Census of the U. S., V. 20, Rep. on Strikes and Lockouts occurring in the U. S. during 1880, by Jos. D. Weeks.

Third An. Rep. of the Commissioner of Labor, 1887, Strikes and Lockouts.
Rep. of the Mass. Bureau of Labor Statistics, 1880.
Rep. of the Penn. Bureau of Labor Statistics, 1882.
Ely's Labor Movement in Am. See Index.
Fawcett's Manual of Polit. Econ. (3d ed.), pp. 232–236.
George's Progress and Poverty, pp. 281–284.
Greeley's Essays in Polit. Econ., p. 93.
Lalor's Cyc. of Polit. Sci., **3**. 815.
Larned's Talks about Labor, pp. 89–92.
Laveleye's Elements of Polit. Econ., Bk. 3, Pt. 1, Chap. 6, sec. 9.
Newcomb's Principles of Polit. Econ., pp. 386–387.
Newton's Social Studies, pp. 8–9.
Perry's Polit. Econ., pp. 240–245.
Price's Prac. Polit. Econ. (Lond.), pp. 277–289.
Rogers: 1. Six Centuries of Work and Wages (N. Y., 1884), p. 411.
2. The Economic Interpretation of Hist., p. 315.
Roscher's Principles of Polit. Econ., V. 2, sec. 176–177.
Sturtevant's Economics, pp. 160–162.
J. P. Thompson's Workman, Chap. 8.
Robert E. Thompson's Polit. Econ., pp. 133–134.
F. A. Walker: 1. Polit. Econ., pp. 368–373.
2. The Wages Question, Chap. 19, pp. 387–396, also pp. 30–31.
And. R., **6**. 475; **12**. 422 (The London Strike).
Atlan., **58**. 98, 110–111.
Blackw, **79**. 52.
Brit. Q., **58**. 336 (Am. ed., p. 181).
Cent., **9**. 946.
Chr. Union, **1888**, May 10, p. 582.
Ed. R., **59**. 241; **67**. 209 (Am. ed., p. 110); **110**. 525 (Am. ed., p. 268).
Fortn., **1**. 742; **11**. 622.
Independent, **1890**, Oct. 2, pp. 1–5, 14.
Nation, **2**. 777; **42**. 359, 376; **49**. 187; **50**. 172 (The London Strike).
New. Eng., **50**. 324.
No. Am., **125**. 322, 351; **149** 385.
Quar., **106**. 485 (Am. ed., p. 267); **146**. 485 (Am. ed., p. 258).
Westm., **61**. 119 (Am. ed., p. 64); **74**. 1; **81**. 349 (Am. ed., p. 163).

MACHINERY AND THE LABORING CLASS.

133. *Has the use of machinery been, on the whole, beneficial to the laboring class?*

The wonderful material progress of modern times is largely due to the invention and general use of machinery. Is there, accompanying this vast beneficent effect of the employment of machinery, any evil result? What has been its influence on labor and the laborer?

It is inevitable that it should work a radical revolution in labor; but has it diminished the opportunity or the demand for it? It has changed the form of labor; but is the demand for it less than when it was performed chiefly by hand? Both the power of production and the facility of distribution have been immensely increased by the use of machinery, yet the demand keeps even with the vastly augmented supply; so that loss of employment by the introduction of machinery is but temporary. Wages therefore, it is claimed, have not only not diminished, but have even increased.

The cheapening of production, together with its great increase, produced by the use of machinery, has brought about a general augmentation of material comfort, and in this laborers as a class have shared. But here emerges another question. The immense economic force introduced by machinery is held and controlled by capitalists in their own interest, for the increase of their wealth and power. The laborers are still laborers, while their masters have grown greatly in power. Is the inequality, then, between these classes rather increased than lessened? On the other hand, are the good effects of the use of machinery, as already intimated, universal, reaching all classes, — so that, as some have claimed, it is in its influence democratic, in that it is gradually lifting the lower classes upward toward the higher?

Bastiat's Essays on Polit. Econ. (N. Y., 1877), Chap. 8, p. 117 (That which is seen, and that which is not seen).
Blanqui's Hist. of Polit. Econ. See Index.
Brassey's Work and Wages, Chap. 5.
Henry George: 1. Progress and Poverty, Bk. 4, Chap. 3. See Index, Inventions.
2. Social Problems, Chap. 14.
3. Protection or Free Trade, Chap. 24.
Knight's Knowledge is Power, Chap 10.
Lalor's Cyc of Polit. Sci., **2**. 792.
Lotze's Microcosmus, trans., 2 vols. in 1, **2**. 386–391.
Larned's Talks about Labor, pp. 102–121.
Laveleye's Elements of Polit. Econ., trans. (N. Y., 1884), pp. 89–98.
Marshall's Principles of Economics (Lond. and N. Y., 1891), 2d ed., **1**. 570–571.
McCulloch's Principles of Polit. Econ., 4th ed. (Edin., 1849), Pt. 1, Chap. 7. Also see Index.
Karl Marx's Capital, V. 2, Chap. 15.
Newcomb's Principles of Polit. Econ., Bk. 4, Chap. 8.
Newton's Social Studies, pp. 58–60.
Perry's Polit. Econ., pp. 310–311.
Ricardo's Works: Principles of Polit. Econ. and Taxation, Chap. 31.
Rogers's Six Centuries of Work and Wages (N. Y.), pp. 495–500.
E. P. Smith's Manual of Polit. Econ. (Philad., 1872), pp. 137–138.
Sturtevant's Economics, sec. 126–128.
J. P. Thompson's Workman, pp. 92–97.
Robert E. Thompson's Polit. Econ. See Index.
Walker's Wages Question, p. 189.
Chr. Exam., **87**. 319.
No. Am., **34**. 220.
Westm., **5**. 101; **14**. 191.

DIVISION OF LABOR AND INDIVIDUAL DEVELOPMENT.

134. *Does the division of labor, as it now exists, tend rather to hinder than to help individual development?*

Of the great economical advantage of a division of labor there can be no question. For it is really a combination of

labor, or the concurrence of many in the production either of one or of various things; hence production is thereby greatly augmented. Indeed, division of labor is a necessary accompaniment and condition of increasing civilization. It implies a concentration of mind and constant repetition of effort which give facility of performance.

On the other hand, does not the mind require variety? And does not sameness become monotonous and a drudgery? The same thing continually repeated grows mechanical; yet such almost unconscious effort leaves the mind free for higher thought.

The greater production, plenty, and cheapness attendant on the use of machinery and the division of labor inure to the general benefit of the laborer, especially by the increase of his material comfort, by adding to his leisure, and by affording him larger opportunities for improvement. Hence the loss of mental stimulus from the nature of his employment may, in another way, be more than made up. This will, however, depend on himself, and on his higher aspirations; while it is true that one's daily employment has much influence on his mind.

Andrews's Institutes of Economics (Bost., 1889), sec. 43–45.
Bowen's Am. Polit. Econ. (N. Y., 1887), Chap. 3.
Fawcett's Man. of Polit. Econ., 6th ed., pp. 50–57.
Lalor's Cyc. of Polit. Sci., 1. 819.
Laveleye's Elements of Polit. Econ., trans., Bk. 2, Chap. 3, sec. 17.
Lotze's Microcosmus, trans., 2 vols. in 1, 2. 388–389.
MacLeod's Elements of Economics, V. 2, Bk. 2, Chap. 10, sec. 14–17.
Marshall: 1. Economics of Industry, Bk. 1, Chap. 8.
2. Principles of Economics, 2d ed., V. 1, Bk. 4, Chap. 9.
Mill: 1. Principles of Polit. Econ., V. 1, Bk. 1. Chap. 8, sec. 4–6.
2. Same, abr. by Laughlin, Bk. 1. Chap. 6, sec. 2–3.
Newcomb's Principles of Polit. Econ., Bk. 2, Chap. 6, sec. 37.
Perry: 1. Introd. to Polit. Econ., pp. 115–121.
2. Polit. Econ., pp. 186–190.
Roscher's Principles of Polit. Econ., trans., V. 1, Bk. 1, Chap. 3, sec. 56–63.

Say's Polit. Econ., Bk. 1, Chap. 8.
Smith's Wealth of Nations, Bk. 1, Chap. 1–3.
Sturtevant's Economics, Pt. 1, Chap. 4.
A. Walker's Sci. of Wealth, Bk. 2, Chap. 2–5.
F. A. Walker's Polit. Econ., pp. 56–62.
Wayland's Elements of Polit. Econ., recast by Chapin (N. Y., 1878), Chap. 6.
19th Cent., **5**. 553–554.
No. Am., **127**. 261–265.

USURY LAWS.

135. *Should usury laws be repealed?*

Usury laws are such as have for their aim the prevention of the taking of usury; and consist in the establishing of a certain fixed rate of interest as legal, all above this being made illegal, or usury. These laws, therefore, undertake to regulate or restrict the rate of interest. But it is urged that this rate should be left free, to be determined according to circumstances by the natural economic law of supply and demand. This view, since it has especial respect to the use of money as the medium of exchange in commercial transactions, may be called *the commercial view*, and is regarded by its supporters as a conclusive argument for the abolition of all restrictive laws concerning interest.

Another view might be called *the moral view*. This has particular respect to the facility with which the needy borrower might be ruined by the exorbitant exactions of the pitiless lender; and the chief end of usury laws, according to this view, would be the protection of the former from the rapacity of the latter. The question then would be how far such laws do or can afford the requisite protection. They can be, and are, evaded. Yet the question recurs, Should these exorbitant exactions be recognized by the law? If so, it would seem that usury laws of some kind are not only justifiable, but necessary.

Ap. Am. Cyc., **16**. 230.
Bastiat's Essays on Polit. Econ. (N. Y., 1877), pp. 8, 48.

Bentham's Defence of Usury.
Blanqui's Hist. of Polit. Econ. See Index, Interest, Usury.
Disraeli's Curiosities of Lit., **2.** 332.
Encyc. Brit., **13**, 188; **24.** 17.
Greeley's Essays in Polit. Econ., pp. 69–71.
Johnson's Cyc., Interest, **2.** 1238–1240.
Lalor's Cyc. of Polit. Sci., **2.** 546 (Gives a full Bibliography of the subject); **3.** 1042.
Laveleye's Elements of Polit. Econ., Bk. 3, Pt. 1, Chap. 9.
McCulloch's Principles of Polit. Econ., Pt. 3, Chap. 8.
Marshall's Economics of Industry, Bk. 3, Chap. 10.
Mill's Principles of Polit. Econ., V. 2, Bk. 5, Chap. 10, sec. 2.
Montesquieu's Spirit of the Laws. See Index.
Roscher's Principles of Polit. Econ., V. 2, Bk. 3, Chap. 4.
Smith's Wealth of Nations. See Index, Interest.
Walker's Polit. Econ., Pt. 4, Chap. 3; Pt. 6, Chap. 1.
Bentley, **30.** 275, 375. Same, Ecl. M., **24.** 345, 455.
Contemp., **37.** 316 (Ruskin).
Cornh., **9.** 75.
Ed. R., **27.** 339.
Hunt, **2.** 24, 387; **3.** 516; **9.** 243; **23.** 508; **31.** 704; **32.** 185; **34.** 310.
Independent, **1891**, Sept. 10, p. 21.
No. Am., **39.** 68.
Quar., **33.** 186.

WOMAN'S WAGES.

136. *For work the same in kind, quantity, and quality, should woman receive the same wages as man?*
137. *Should woman receive the same wages as man for work or service of equal value?*

These questions seem, in form, to pertain rather to ethics than to economics. The economic question would be, *why* the wages of women are not, as a matter of fact, equal to those of men; the ethical question, *ought* women, for work of equal value, to receive wages equal to the wages of men. The consideration of the latter requires the consideration of the former; yet the decision of the former does not necessarily include the decision of the latter.

The latter question does not cover the whole of woman's work, but only that part in which she is actually the equal of man. Let it be granted that in the world of work as a whole she not only is not, but, from the limitation of her nature and her sphere, can never become, the equal of man, this can in no wise affect the question; which is, that if in *anything* she is equal to man, should she for this be made equal in wages? Should a woman, simply because she is a woman, be treated, in that in which she is equal to man, as his inferior?

The part of the negative is to show that the present state of woman's work and wages corresponds to her nature and position, and that therefore it is what ought to be as well as what is; while it is the part of the affirmative to show that there should be an improvement in the proportion of her wages to her work, — that in the proportion that in anything she approximates man in the value of her work she should also approximate him in the rate of her wages.

AFFIRMATIVE.

Chr. Union., **1888**, Apr. 26, p. 516.
Forum, **2**. 201, 206, 210.
No. Am., **135**. 433. Same, Woman's Jour., **13**. 337–338.
Pop. Sci. Mo., **23**. 388. Same, Woman's Jour., **14**. 201–202, 210.
Woman's Jour., **1**. 84, 114, 225, 346; **2**. 218; **5**. 22, 152, 230; **7**. 122; **11**. 350; **13**. 236; **15**. 88, 216, 232; **16**. 412.

NEGATIVE.

Bowen's Principles of Polit. Econ. (2d ed., Bost., 1859), p. 236.
Fairchild's Mor. Philos. (1869), p. 251.
Sturtevant's Economics, sec. 137–139.
Thompson's Elements of Polit. Econ., sec. 141.
Walker's Wages Question, pp. 372–384.
Wayland's Elements of Polit. Econ., recast by Chapin (N. Y., 1878), pp. 190–196.
Forum, **2**. 203, 208.
No. Am., **135**. 146. Same, Woman's Jour., **13**. 233–235. Ans., Ib., p. 236.
Scrib. Mo., **1**. 107. Ans., Woman's Jour., **1**. 346.

V. EDUCATION.

EDUCATION may be considered in two aspects, as subjective and objective. In its subjective aspect it is the development and discipline of the mind; in its objective aspect it is the acquisition of the various knowledge of which the mind is capable. Putting the two together, it becomes the development of the mind, by the exercise of its powers, in the acquisition of knowledge; or, it is the acquisition of knowledge which produces as a result the development of the mind.

These are both ends, one not less than the other, though each in its own way. Knowledge is the end actually and consciously sought. It is this which excites the powers of the mind to their utmost for its attainment; and this varied and sustained activity results in their development. Knowledge is an end in itself; and it likewise is both subjective and objective, comprising the act of knowing and the thing known. In its knowing the mind goes out of itself and becomes one with the things it knows, takes them into itself and makes them one with itself. Thus the acquisition of knowledge better expresses the aim and end of education than mental development. It shows that education is more than mere mental gymnastics, or an exercise of the mind for the sake of exercise, or even for the sake of increased strength and activity.

Mental development *individualizes* education; that is, it shows it in its relation to the individual subject.

It may, indeed, be used in its general application to all minds; but used as applied to the actual it has respect to individual minds in their particular development. This individual aspect of education finds its application in many practical ways. As individual, education is not fixed and uniform, but is as varied as the various minds which are its subjects. Each mind adapts its education to itself; and it is the part of the teacher to have continual respect to the individuality of his pupils.

On the other hand, the acquisition of knowledge implies the *comprehensiveness* of education; for knowledge is as wide as the universe, and the human mind is adapted to it in its vast extent and infinite variety. In theory a liberal education is comprehensive, embracing in its scope the elements of all kinds of knowledge; yet in fact, from the nature of the case, it can be but partial and meagre, the mind reaching out in many directions toward the infinite.

Education develops the mind, together with its self-consciousness; in furnishing it with the knowledge of all things gives it the true knowledge of itself; confers upon it the power of self-command, so that it can control, direct, and use itself; develops its power of thought, so that it brings forth from its depths thoughts which have there grown into life; gives it the power of expression, by which it incarnates its thoughts, makes them definite and effective, communicates them to others, and starts them on a career of their own independent of itself; makes the mind the man, free, regal, and conqueror of all things; transforms the world of things into a world of thought, and gives thought power to dissolve all things and to re-create them in its own likeness.

INTELLIGENCE AND MORALITY.

138. *Does the diffusion of intelligence promote general morality?*

139. *Is ignorance productive of crime?*

These questions imply the relation between knowledge and goodness, or the influence or tendency of knowledge to produce morality. It is the old question, discussed by Socrates, of knowledge and virtue.

Much of knowledge has no direct relation to morality. But knowledge of morality does not necessarily lead to its practice. Few, if any, do as well as they know; and nothing is more common than for men to know and approve the good and follow the bad. But this does not prove that intelligence has no influence to promote morality, but only that its influence is not always sure and effectual.

On the other hand, the statistics of crime show that the large proportion of criminals are ignorant; yet how much their crimes may be due to ignorance, and how much to other causes, does not seem clear. Such facts would at least seem to furnish a presumption that ignorance is not without influence in leading to crime.

Alison: 1. Hist. of Europe (Harper's ed.), V. 5, Chap. 1, sec. 47–49, pp. 14–16; V. 7, Chap. 27, sec. 10–11, p. 5 (Education does not prevent Crime).
2. Miscellaneous Essays: The Future. Mod. Brit. Essayists (Philad.), **2**. 357.

Boutwell's Thoughts on Educational Topics and Institutions, p. 48.

Christian Educators in Council, 1883, pp. 83, 87.

Rep. of Commissioner of Education, **1871**, pp. 32–36, 548–552; **1872**, pp. 586–595 (Mansfield); **1873**, pp. clxxiii–clxxv; **1874**, pp. cx–cxx.

Dick's Improvement of Society by the Diffusion of Knowledge, sec. 7 (Works, V. 1).

Everett: Orations, **1**. 627. Same, Practical Education, p. 242.

Foster's Essay on Popular Ignorance, sec. 4.

S. M. Green's Crime (Philad., 1889), Art. 2, Chap. 5; Art. 4, Chap. 1.
Kiddle and Schem's Cyc. of Educ., p. 193.
Mansfield's Am. Education, Chap. 2.
Spencer's Social Statics, Chap. 26, sec. 9.
Cath. World, **22**. 721-727.
Chr. R., **8**. 514.
Ed. R., **86**. 521 (Am. ed., p. 275).
Independent, **1883**, Aug. 30, p. 5.
No. Am., **47**. 293-300.
Princ., N. S., **6**. 186.

COMPULSORY EDUCATION.

140. *Should education in the public schools be compulsory?*

Compulsory education, it is evident, is supplementary to that which is voluntary, its purpose being to make education universal. To effect this necessary end, parents who neglect the education of their children are required by law to see that they receive the education offered by the state. Compulsory attendance at school would, therefore, seem to be justified in its end, — that universal intelligence which promotes the general security and welfare.

Whether in making and enforcing such a law the state does not exceed its legitimate function may be made the first issue in the discussion. But if legitimate, is it expedient? Compulsion, direct and strict, is, from its nature, more or less odious. Does necessity, in this case require it?

Is a compulsory law generally efficient in the promotion of the end sought? Its efficiency, it is evident, will be in exact proportion to the degree of its enforcement. What are the probabilities that it will be generally and strictly enforced? And what are the facts, where it has been tried, respecting its enforcement, together with the results?

Francis Adams's Free School System of the U. S. (Lond., 1875), pp. 122-143.
Addresses and Proceedings of the Nat. Ed. Assoc., **1871**, pp. 220-228; **1872**, p. 54.

Reports of the Commissioner of Education. See Index, Compulsory Attendance.
Conn. School Rep., **1875**, pp. 26–50; **1878**, pp. 30–32.
Kiddle and Schem's Cyc. of Educ., p. 164.
N. H. School Rep., **1876**, p. 368.
B. G. Northrup's Education Abroad, and Other Papers (N. Y., 1873), p. 77.
Rep. of the State Sup. of Public Instruction in Wis., 1874.
Chr. Union, **1890**, Jan. 30, p. 152.
Fortn., **9**. 570; **14**. 103; **25**. 897.
Independent (N. Y.), **1875**, June 3, p. 1; June 10, p. 4; **1883**, Aug. 30, p. 5.
Nation, **5**. 191.; **21**. 55.
Westm., **91**. 458 (Am. ed., p. 213); **92**. 550 (Am. ed., p. 261).

NATIONAL AID TO EDUCATION.

141. *Is national aid to education necessary and desirable?*

The argument for national aid to education is simple and forcible. It is based on the extent of illiteracy, and the importance to the nation of the general diffusion of intelligence. It has, indeed, been left to the States to provide for education, each within its own limits. But the States are severally parts of the Union; and the whole feels the effect of what is done, or is not done, in its parts. Hence, since citizens of the States are likewise citizens of the Union, education is a national interest. From this it would seem to follow that, if any States are unable adequately to provide for the education of its citizens, the nation through the Federal Government should aid them. Several advocates of the strict construction of the Constitution have objected to this, that such action would exceed the prerogative of the Federal Government, and be unconstitutional.

But an objection which has had more practical weight and has seemed to produce a considerable change of opinion is, that, by discouraging self-reliance, national aid would be rather injurious than helpful; that the States where illiteracy most abounds, if left to themselves, can and will make provision to obliterate it; and that it is better, both for them-

selves and for the nation, that they should be left to do their own work unaided. On the other hand, it is not plain why national aid, wisely administered, should be more injurious than private aid, like the Peabody Fund, given for a similar end.

For a full discussion of this question see
Cong. Globe, 42d Cong. 2d Sess., Pt. 1.
Cong. Record, V. 15, Pt. 2 and 3, 48th Cong. 1st Sess.; V. 17, 49th Cong. 1st Sess.

AFFIRMATIVE.

Cong. Rec., V. 15, 48th Cong. 1st Sess., Pt. 2 and 3, pp. 1999–2032 (Blair's Speech); V. 19, 50th Cong. 1st Sess., pp. 266 (Bill), 268 (Rep. of Com.), 511, 512 (Blair), 542, 625, 734, 739 (Blair), 835 (Evarts), 868, 907, 1046, 1223 (Bill passed).
Cable's Negro Question (N. Y., 1890), p. 59.
Garfield's Works, **2**. 19. Same, Garfield and Education, p. 215.
And. R., **5**. 250.
Independent (N. Y.), **1883**, Mar. 1, p. 5; July 12, p. 1. **1884**, Apr. 17, p. 16. **1885**, Jan. 29, p. 16. **1888**, Feb. 23, p. 11; **1889**, Aug. 29, pp. 2–5, 8, 9, 10, 12. **1890**, Feb. 13, p. 11; Mar. 13, p. 1.
Nation, **14**. 133.
N. Princ., **1**. 210.
Princ., N. S., **13**. 215.
Senate Reports, 48th Cong. 1st Sess., No. 101, Pt. 2.

NEGATIVE.

Cong. Rec., V. 19, 50th Cong. 1st Sess., pp. 296, 347, 379, 445, 790, 1212.
Independent (N. Y.), **1889**, Aug. 29, pp. 3, 4, 5.
Nation, **42**. 51, 121, 142, 184, 207; **46**. 5, 148; **49**. 84, 186.
No. Am., **142**. 381.

THE BIBLE AND PUBLIC SCHOOLS.

142. *Should the Bible be read, as a religious exercise, in the public schools?*

This question implies the larger one of religion and the State. In this country the State, in theory, is secular or

non-religious; yet in fact it cannot be utterly devoid of religion. In its ethical aspect it is intimately related to religion, the very essence of which is moral; and it is evident that religion, which so profoundly affects the life of its citizens, must be an influential element in the State.

Christianity has exerted a controlling influence on the governments of Christian nations, so that it is proper to call them Christian. Moreover, the governments of Christian nations receive largely their character from the prevailing type of Christianity, whether Catholic or Protestant. Our government, then, is Protestant-Christian. This means, not that it favors Protestantism more than Catholicism; but that its character, since it has been formed under the preponderating influence of the former, is rather Protestant than Catholic. Of this character one feature is the guaranty to all its citizens of religious freedom; which implies that all religions shall enjoy entire and equal freedom.

In this brief and comprehensive statement may be found the grounds, on the one side, for reading, and, on the other, for not reading the Bible in the public schools. Education cannot be, any more than government, kept independent of religion. Hence the education of this country is Christian, and chiefly Protestant-Christian; that is, it is under a predominant Christian influence, from which it takes its character. But of Christianity, and especially of Protestant Christianity, the Bible is the original and authoritative source. What, then, is more natural than that, in a Protestant nation, this should be read as a religious exercise in its schools? But the public schools are State institutions, being established by law and supported by a general tax. Is not this, then, a plain case of the intrusion of religion into the State? In all cases in which no objection is made it may be allowed; but in cases in which it meets opposition it would seem to be a violation of religious freedom, or an attempt to force religion on unwilling minds.

Francis Adams's Free School System of the U. S. (Lond., 1875), pp. 150–154.

The Bible in the Public Schools: Arguments in the Case of

John D. Miner *et al. v.* The Board of Education of Cincinnati (Arguments by the Counsel, and the Decisions of the Judges, on both sides).
Kiddle and Schem's Cyc. of Educ., pp. 83–84.

AFFIRMATIVE.

Am. Annals of Educ. (Bost., 1833), **3.** 112.
Huxley's Critiques and Addresses (N. Y., 1873), pp. 49–50.
Bib. Sac., **13.** 725; **46.** 543.
Independent (N. Y.), **1879,** Mar. 6, p. 5 (Cook).
New Eng., **29.** 496.
No. Am., **132.** 211.
Quar., **132.** 509 (Am. ed., p. 267).

NEGATIVE.

Spear's Religion and the State, esp. Chap. 7.
Forum, **2.** 599.
Independent (N. Y.), **1876,** Jan. 27, p. 1; Feb. 10, p. 4 (Spear); Feb. 17, p. 4; Feb. 24, p. 2 (Spear). **1890,** June 19, p. 11.
Nation, **9.** 430; **10.** 219.
New Eng., **32.** 201.
Princ., N. S., **1.** 361 (Spear).

EMULATION IN EDUCATION.

143. *Should emulation be employed as a motive in education?*

Emulation is a principle of human nature, and finds occasion for exercise in all the various relations of men. It has its good and its evil side, and the good may easily pass into the evil.

To use it as a motive for study is to make it a part of the education, that is, to develop and cherish it. On some minds its influence is strong; but its action is unequal, and such as most need stimulus are least affected by it. It is, at the best, a selfish motive, and its influence cannot be said to be always wholesome. Whether it is possible, or even desirable, always to repress its action as a motive for study, is at least doubtful; but to what extent it should be encouraged may also be a question.

Undoubtedly the stimulus to study which is in every way best is the interest of the pupil in the subject of study. To excite, maintain, and increase such an interest is the part of the teacher, and the degree of his success marks also the degree of his fitness for his calling. The personal influence of the teacher should also act as an inspiration to the pupil. The influence of higher motives like these may lessen the occasion or the necessity for emulation.

Bain's Education as a Science (N. Y.), pp. 112–114.
Kiddle and Schem's Cyc. of Educ., p. 260.
Ogden's Art of Teaching, pp. 81–82.
Potter and Emerson's School and Schoolmaster (N. Y., 1843), pp. 504–507.
Seeley's Roman Imperialism, and Other Essays, pp. 209–215. Same, Essays on a Liberal Education, ed. by Farrar, pp. 159–164.
Wickersham's School Economy, pp. 127–145.
Am. Annals of Education, **2**. 205, 354, 541, 549, 597; **3**. 28, 75; **5**. 368; **6**. 108.
Am. Bib. Repos., 2d S., **5**. 393.
Am. Institute of Instruction, **1831**, Lect. 5.
Am. J. Educ., **6**. 435.
Am. Q. Reg., **5**. 65.
Chr. Obs., **13**. 81, 151, 230, 493, 499, 569.
No. Am., **43**. 496.

COLLEGE-BRED MEN AND SELF-EDUCATED MEN.

144. *Are college-bred men, as a class, superior in mental attainments and culture to self-educated men?*

What study can do for a man depends, first and most of all, on what he is in himself, on what he is capable of becoming. A fool cannot be made wise, or a mediocre man brilliant. It is well, then, to understand, to begin with, what a college training can and cannot do for a man. It can do no more than bring out, mature, and perfect that which is already in him. It cannot confer genius, or even talent; these must be inborn.

Moreover, it is not opportunities which make a man, but his use of them. Hence college education is largely self-education. The college student is what he makes himself, according to his use of his opportunities; and, do his best, he cannot make himself what he is not capable of becoming.

The advantages afforded by the college are comprised in a full and systematic course of study and of training, and in the help and stimulus gained from the trained and cultivated minds of the teachers. Some who have never enjoyed these advantages have risen to an intellectual eminence far above that of most college graduates. This they have done by the force of native genius, by the diligent use of the opportunities they have had, and by the educating influence of their circumstances. Such cases show the best that mere self-education can do. But it would be manifestly unfair to compare with these college graduates of less native ability. In these cases self-education has been unquestionably a great success, because of the inherent greatness of its subjects. Has it been, even in their case, as great a success as a college education would have been?

College Education.

Cook's Socialism, Lect. 3, Prelude. Same, Independent, **1879**, Feb. 6, p. 6.
Samuel W. Fisher's Sermons and Addresses, No. 1.
Garfield's Works, **1**. 265. Same, Hinsdale's Garfield and Education, p. 277. Same, Library Mag., **6**. 9.
Olin's College Life: its Theory and Practice.
Thwing's Am. Colleges, Chap. 10. Same, in substance, Scrib. Mo., **15**. 467.
Am. J. Educ., **4**. 262.
Am. J. Sci., **15**. 297.
Bib. Sac., **7**. 132, 626.
Chr. Q. Spec., **8**. 389.
Independent (N. Y.), **1878**, Feb. 7, p. 5 (Cook).
Lippinc., **3**. 377.
Nation, **4**. 275; **13**. 5; **17**. 141; **29**. 20; **37**. 133.
No. Am., **28**. 294.
Putnam, **14**. 335.

SELF-EDUCATION.

Arnold's Life of Abraham Lincoln, or any good Life of Lincoln.
Channing's Works, **2**. 347. Self-Culture.
Greeley's Recollections of a Busy Life.
Parton's Life of Greeley.
Hosmer's Self-Education (1847).
Kiddle and Schem's Cyc. of Education, p. 775.
McMaster's Franklin as a Man of Letters (Am. Men of Letters S.).
Hugh Miller's My Schools and Schoolmasters.
Northend's Life of Elihu Burritt.
Pursuit of Knowledge under Difficulties, 2 vols.
Seymour's Self-made Men.
Smiles's Self-Help.
Schurz's Life of Henry Clay (Am. Statesmen S.).
Ten Brook's Am. State Universities and Univ. of Mich., pp. 314–321.
Chr. Exam., **11**. 295.
Westm., **64**. 73 (Am. ed., p. 39.)

CO-EDUCATION.

145. *Is the co-education of the sexes in higher institutions desirable?*

Co-education may be considered as it respects the physical endurance and the mental capacity of young women as compared with young men, and the mutual influence, for good or evil, at such an age, of so general, close, and constant a relation of the sexes. Thus the general question includes three subordinate questions, the physical, the mental, and the moral.

The first, the relation of study to the health of young women, is one of physiology and fact, and must be determined by the facts taken as a whole. Dr. Clarke's "Sex in Education," together with the several replies, will furnish abundant matter on this point for both sides.

Secondly, Is woman's mind so different from that of man as to require an education essentially different, in a separate school? Men's minds are different as compared with one

another; and this difference requires a certain degree of flexibility in a prescribed course. The mind of woman is a human mind. In what, if in anything, is the feminine intellect radically different from the masculine? As human, has it not similar characteristics of comprehensiveness, capacity, and adaptation? Is woman naturally adapted to be intellectually the companion of man? If she is, should she not share his studies?

As to the third point, it is unquestionable that proper intercourse of the sexes may be a mutual benefit. But will the general daily intercourse of the sexes be, on the whole, wholesome? This, too, must be determined by the facts where the experiment has been tried. But it must at the same time be remembered that other factors enter into the problem, — the age and general character of the students, the religious influence, etc., which must be taken into the account.

The higher education of woman is an important phase of her advancement; and of this co-education is a phase. Will it ever become universal? If it would seem probable that it will not, may the objections to it, at least under certain circumstances, be valid? Why, for example, should it seem more practicable in the newer society of the West, than in the older society of the East?

Addresses and Proceedings of the Nat. Educational Assoc., 1874, p. 118.
Miss Brackett's Education of Am. Girls.
Bryce's Am. Commonwealth, 2. 587–590.
Dr. Clarke: 1. Sex in Education.
2. Building of a Brain.
Replies to Dr. Clarke: —
Comfort's Woman's Education and Woman's Health.
Mrs. Duffey's No Sex in Education.
Sex and Education, ed. by Mrs. Howe.
Pres. Carroll Cutler: Shall Women now be excluded from Adelbert College of Western Reserve University? An Argument presented to the Board of Trustees, Nov. 7, 1884, (pam.).
Rep. of Commissioner of Education, esp. 1874, 1877, 1878, 1879, 1881, 1883. See Index.

16th An. Rep. of Statistics of Labor, Mass., 1885, Pt. 5. Health Statistics of Female College Graduates.
Caroline H. Dall, The College, the Market, and the Court.
J. H. Fairchild: 1. The Co-education of the Sexes as pursued in Oberlin College (pam.). Same, Am. J. Educ., **17**. 385.
2. Co-education at Oberlin, Bib. Sac., **46**. 443.
Holland's Every-Day Topics, **1**. 237.
Kiddle and Schem's Cyc. of Educ., p. 145.
Orton's Liberal Education of Women.
Critic, **11**. 85.
Fortn., **21**. 466 (Mandsley); p. 582 (Elizabeth Garrett Anderson: Reply to Mandsley).
Independent, **1889**, Oct. 10, p. 4.
Nation, **10**. 134; **11**. 383; **16**. 349; **17**. 324; **18**. 408.
No. Am., **136**. 25.
Penn. Mo., **9**. 397–400.
Princ., N. S., **10**. 117–120.
Westm., **90**. 427 (The Suppressed Sex); **103**. 456.
Westm., **109**. 56 (Am. ed., p. 26). Same, Liv. Age, **136**. 685.
Woman's Jour., **1**. 19; **2**. 241; **3**. 34, 229, 255; **3**. 302 (Rep. of the Com. on the Co-ed. of the Sexes in Harvard Univ.), **4**. 20, 164; **4**. 353, 361 (Higginson: Ans. to Dr. Clarke); **5**. 26, 33, 267, 299; **6**. 116, 212, 228; **7**. 211; **8**. 193; **9**. 28, 34, 197 (in Lond. Univ., **9**. 60, 76, **10**. 97); **10**. 65, 164, 249; **11**. 367; **12**. 278; **13**. 268; **14**. 138, 170, 260; **15**. 341; **16**. 163, 290.

STATE UNIVERSITIES AND COLLEGES.

146. *Are State Universities superior, in their principle and operation, to Colleges?*

The question of the State University implies that of the State and higher education. In the public school the State provides for all primary education; should it, in the State University, provide, for the few who may be able to avail themselves of it, higher and professional education? But the State University, it will be said, is open to all classes, and, through those who enjoy its advantages, is a general benefit.

Shall there be, then, a general organized system of State education from the primary school to the university? One large university, amply endowed and equipped, can surely better meet the needs of a State for higher education than many small, struggling colleges. The principle and working of the State University may be studied in the case of the State Universities of many of the Western States, and especially in that of Michigan, the most successful of them all.

But how far must State education be secular, in the sense that it is neutral in respect to religion? Religion has, indeed, some place in State Universities; but has it its true place and influence? Most Colleges are under a religious influence; and it is especially in this respect that they come into favorable contrast with State Universities. Many of them are under the control of some religious denomination, and in such there may be danger of a bias toward sectarianism. The importance, then, of the religious element in education, and how and to what degree it finds place respectively in the State University and in the College, will be important points in the discussion. The principle and working of Colleges may be studied to advantage in the case of the Eastern Colleges.

AFFIRMATIVE.

Addresses and Proceedings of the Nat. Educational Assoc., **1874**, pp. 65–66, 68–76.

The College Book, ed. by C. F. Richardson and C. A. Clark: The Univ. of Mich.

Ten Brook's Am. State Universities and the Univ. of Mich.

Univ. of Mich. Semi-Centennial, 1887. For the various State Universities, see Reports of Com. of Educ., Index, Universities.

Independent (N. Y.), **1873**, Mar. 6, p. 294 (Denominational Colleges); **1875**, July 22, p. 2, and Aug. 26, p. 7 (The State Univ., Bascom).

New Eng., **37**. 362 (Ought the State to provide for higher Education? C. K. Adams).

No. Am., **121**. 365 (C. K. Adams).

NEGATIVE.

The College Book, ed. by Richardson and Clark.
Porter's Am. Colleges, Chap. 11.
Thwing's Am. Colleges, Chap. 4.
Tyler's Prayer for Colleges.
Independent (N. Y.), **1881**, Aug. 11, p. 7; **1883**, Jan. 25, p. 4 (The Colleges and Religion: Thwing); **1884**, Jan. 17, p. 5 (Chr. and Denominational Colleges).
New Eng., **32**. 453 (Pres. Sturtevant); **36**. 445 (Pres. Magoun).

A NATIONAL UNIVERSITY.

147. *Is the establishment of a National University by the general government desirable?*

This question requires for its answer the determination of several subordinate questions. First, Is it the province of government to provide for higher education? But even if the State governments might do this, does it come within the jurisdiction of the national government? If it does, to what extent may the higher education be properly made a matter of national concern?

It has been suggested that, while primary education requires *distribution*, the higher education requires *concentration*. Should there be a single, central university, which should be the crown of the educational system, in which it should be summed up and should find its unity? Is the provision for the higher education in the existing colleges and universities adequate, or all that could be desired? In short, is there a call in the educational demand, or a place in the educational system, for a university with scope so large and endowment so ample that it must be founded and fostered by the national government?

Addresses and Proceedings of the Nat. Educational Assoc., **1870**, p. 97 (Rep. of Com.); **1871**, p. 38 (Rep. of Com.); **1873**, p. 107. Same, in part, Pop. Sci. Mo., **3**. 689 (Pres. Eliot on the Neg., followed by a gen. discussion, chiefly on the Aff.); **1874**, pp. 58–87 (Pres. White on the Aff., followed by a gen. discussion); **1874**, p. 173 (Rev. of Eliot by Hoyt).

J. H. Univ. Studies, **3.** 93.
Report of the Sec. of the Interior, House Ex. Doc., 49th Cong. 1st Sess., 1885–86, V. 11, p. 86 (Lamar).
Ten Brook's Am. State Universities and the Univ. of Mich., pp. 10–11, 341–343.
Am. J. Educ., **2.** 86, 265; **3.** 213.
Educa., **6.** 331.
Forum, **5.** 371, and **6.** 465, 622 (White).
Internat. R., **13.** 527 (Thwing, Neg.).
Nation, **17.** 126 (Neg.).
Ohio Educational Mo., **38.** 193.
Science, **6.** 509, 539; **7.** 121.

COLLEGE GOVERNMENT.

148. *Is the in loco parentis system of College government better than the laissez faire system?* Or, *Is paternal government the best for College students?*

The advocates of paternal College government insist on the importance of restraint and of moral training and guidance in connection with instruction; while others hold that, for the development of self-reliance, it is better for the student to be left, in respect to his conduct, chiefly to himself. Of paternal government, however good in itself, there may doubtless be too much, as well in the family as in the college. This may also differ in different cases, and will not always be alike good. It may be, on the one hand, inquisitorial and severe, and hence productive rather of evil than of good; or, on the other, wise, judicious, and kind, exerting thus a controlling and beneficent influence on the character. The latter kind might, it would seem, rather help than hinder self-reliance.

What degree of responsibility for the character and conduct of his pupil is imposed on the teacher by his relation to him? He may make a good and lasting impression, as well on his character as on his intellect. Should not this, then, be his aim?

Finally, in what respect may College government be considered as like, and in what respect as different from, that

of the family and of the primary school? In other words, how much or how little should it retain of the paternal element?

An. Reports of the Pres. and Treas. of Harvard College, 1879–80, pp. 69–73.
Olin's College Life, Lect. 7.
Porter's Am. Colleges, Chap. 10 (Laws and Supervision).
Independent (N. Y.), **1884**, Jan. 3, p. 6 (Bascom).
Nation, **34**. 50, 142–144; **49**. 226.
New Eng., **37**. 610.
No. Am., **126**. 428; **140**. 432; **149**. 1.
Princ., N. S., **10**. 100; **13**. 106–110.

SELF-GOVERNMENT IN COLLEGES.

149. *Is a system of self-government by students in Colleges desirable?*

To what extent can and should the principle of democracy in government be introduced into Colleges? The answer to this question depends on the answer to the question, To what extent are students in Colleges fitted for self-government?

The law-abiding are a law to themselves, keeping all rules as a matter of course; while it is by these, under a system of self-government, that the lawless must be restrained and corrected. The responsibility for the good order of the school is thrown upon them, and they gain some experience in the important art of governing. A share in the government will give them an interest in it, and the sense of responsibility will develop their manliness.

The teachers may also be, in some way, represented in the government. This would make it a formal and actual co-operation of the mass of the pupils with the teachers for the promotion of order; which would imply a positive committal of the public sentiment of the school in favor of this important end. Would such a scheme be likely to be more efficient and productive of good results than the sole government by the teachers?

The references under the preceding question have also a bearing on this.

Addresses and Proceedings of the Nat. Educational Assoc., held at Nashville, Tenn., **1889**, p. 539.
Chr. Union, **1890**, Feb. 27, p. 297 (Pres. Hyde, of Bowdoin College).
Educa., **6**. 485.
Independent (N. Y.), **1884**, Feb. 14, p. 1.
Internat. R., **10**. 510.
Pop. Sci. Mo., **19**. 555, 697; **21**. 549.

SCHOOL EXAMINATIONS.

150. *Are examinations a true test of scholarship, and a necessary means of promoting education?*

The aim of examinations is to test one's advancement in study. How far do or can they accomplish this end? How far can the test questions be made to cover the studies a knowledge of which is required? Is aptness in answering questions always proportioned to the extent and accuracy of scholarship? Does the aim, in studying, to pass examination, promote thoroughness of research? Does the keeping of the examination in view tend rather to narrow than to broaden culture? Does the making of the examination the measure of scholarship tend to make the scholarship conformable to, and limited by, the examination? Is not study for examination too often a process of cramming, consisting in the acquisition of knowledge by the exercise of memory, without a clear comprehension or an assimilation of it? Mental development requires time, and cannot be gained by any process of forcing. Is this the natural tendency of the system, and not simply its abuse, or that which does not belong to it?

On the other hand, is not the principle of the examination, considered in itself, legitimate? Is not the examination a proper means of testing and of discovering scholarship? What has been, or can be, offered as a substitute for it? An examination is a general recitation, or

many recitations concentrated in one. The objections, therefore, which are made to examinations will apply, with greater or less force, to recitations. In the recitation and in the examination the student gives expression to what he has learned, increasing thus in his own mind its definiteness and fixedness.

Bryce's Am. Commonwealth, **2**. 539–540.
Kiddle and Schem's Cyc. of Educ., p. 288.
Latham's On the Action of Examinations considered as a Means of Selection.
Lankester's Advancement of Sci. (Lond. and N. Y., 1890), p. 175.
Seeley's Roman Imperialism, Chap. 7. Same, Essays on a Liberal Education, ed. by Farrar, Ess. 3.
Todhunter's Conflict of Studies, Chap. 2.
Atlan., **45**. 594.
Brit. Q., **72**. 362 (Am. ed., p. 186).
Cornh., **4**. 692.
Fortn., **23**. 835; **25**. 418.
Mind, **2**. 193 ("Cram").
Nation, **47**. 387, 408.
19th Cent., **3**. 647; **8**. 715; **24**. 617. Same, Pop. Sci. Mo., **34**. 399, 535 (Omits the names).
19th Cent., **24**. 919 (A Reply); **25**. 236, 284.
19th Cent., Mar., 1889, Am. Supplement.
Penn. Mo., **9**. 379.
Westm., **129**. 352.

THE CLASSICS AND A LIBERAL EDUCATION.

151. *Is the study of the Greek and Latin Classics necessary to a liberal education?*
152. *Is the mental discipline and the knowledge gained from the study of the Classics superior to that gained from the study of the natural sciences?*
153. *Should the study of Greek and Latin be considered of greater importance in respect to culture and utility than the study of French and German?*
154. *Does the study of Greek occupy a disproportionate place in the ordinary College course?*

155. *Should Greek be considered as essential to a liberal education?* Or, *Should Greek be elective in a College course?*

The general interest of this subject is increased by the fact that it involves the whole question of the higher education in its nature and extent. Questions like these are suggested: What studies are necessary to constitute a liberal education? and why are they necessary? Are the Classics entitled to the prominent position which has been given them, and can they hold it? What are the respective merits of other studies, and what should be their relative place in a course of study? What is the kind and what the degree of discipline afforded by the different studies? and how will the answer to this question determine their rank severally in the course?

The references cover the whole subject in all its bearings, and some will be found suited to each question.

AFFIRMATIVE.

Greek and Latin have had a large place in a liberal education; but the encroachment of the natural sciences, of the modern languages and other studies, and of practical education and life, have put them on the defensive. Their advocates are numerous and able, and have made a brave and stout defence, a brief statement of some of the principal points of which is here subjoined.

Education has, among others, two ends of chief importance, the development first of *thought* and secondly of *expression;* of which the latter, though secondary, is of scarcely less practical importance than the former. But the clear and effective expression of thought requires the study and mastery of language. Since language is the form and expression of thought, its study and knowledge are of the first importance, and its right use a high art. Language bears, in all its structure, the marks of mind; hence, as an object of study, it has a peculiar fitness to awaken and develop mind. It is not only a product, but an incarnation of

mind. It teems with thought; and thought is the powerful stimulus of thought. But language thus considered cannot be dissociated from literature. Literature is the thought and feeling of the best minds embodied, and thus made fixed and transparent, in fitting language. The contribution, then, of classic literature, including language, to education, is thought in its best expression.

But of all the language and literature of the ages, those of Greece and of Rome stand pre-eminent. They are in every respect models, admirably fitted, by presenting high ideals of excellence, for imitation and for study, and calculated to exercise a moulding influence on the mind, and to produce that culture which is an important element in education. Moreover, the present can in no wise be divorced from the past, since it sprang from it and is rooted in it. But of all the ancient world the influence of Greece and of Rome upon the modern world is alone supreme; and it is through the language and literature of these wonderful nations that this influence has been chiefly exercised. To study these is to study in their source the languages and literatures of modern times; and such a study is an indispensable requisite for entering fully and intelligently into the spirit and significance of modern life.

H. Barnard's Studies and Conduct (Hartford, 1873).
Bowen's Gleanings from a Literary Life, p. 8.
Bristed's Five Years in an Eng. University, 3d ed. (N. Y., 1873), p. 476.
Campbell's Philos. of Rhetoric, Bk. 3, Chap. 4, sec. 3 (Mod. Languages compared with Gr. and Lat.).
Classical Study: its value illustrated by extracts from the Writings of eminent scholars, ed. by Saml. H. Taylor.
Conington's Mis. Writings, **1.** 198 (The Academical Study of Latin).
Diman's Orations and Essays, p. 76. Same, New Eng., **28.** 724.
Addresses and Proceedings of the Nat. Educational Assoc., **1873**, p. 131; **1874**, p. 187.
Lectures of the Am. Institute of Instruction, **1837**, Lect. 1, p. 23 (Classical and Scientific Study compared); **1856**, p. 106; **1866**, p. 80; **1876**, Lect. 4 (Moral Instruction and Discipline in the Classical Languages and Literatures).

Writings of B. B. Edwards, V. 2, Chap. 5.
Essays on Education: Central Soc. of Education (Lond., 1839), **3**. 84.
Hamilton's Discussions on Philos. and Lit. (Harper's ed., 1856), p. 325. Same, Ed. R., **54**. 106 (Am. ed., p. 56).
The Question of a Division of the Philosophical Faculty. Inaug. Address by Aug. Wilh. Hoffman (Bost., 1883).
Kiddle and Schem's Cyc. of Educ., art. Classical Studies.
Martineau's Essays, Philosophical and Theological (Bost., 1868), **2**. 427–428.
Mill's Dissertations and Discussions (N. Y., 1874); **4**. 338–361. Same, Classical Studies, ed. by Taylor, Chap. 5, p. 117.
Porter's Am. Colleges, Chap. 2. Same, New Eng., **28**. 82–113. Same in part, Classical Studies, ed. by Taylor, p. 143.
Shedd's Discourses and Essays (Andover, 1858), pp. 192–193, 197–198.
Thring's Theory and Practice of Teaching, Pt. 1, Chap. 8.
Tocqueville's Democracy in Am., V. 2, Bk. 1, Chap. 15.
Wickersham's Methods of Instruction, p. 275.
Am. Bib. Repos., 2d S., **6**. 56. (The Classics as an Intellectual Discipline: E. D. Sanborn). Same in part, Classical Studies, ed. by Taylor, Chap. 15, p. 289.
Am. J. Educ., **1**. 67.
Am. J. Sci., **15**. 328–336.
Am. Presb. R., **1**. 259 (The Greeks and their Language).
Atlan., **51**. 171 (Spencer's Theory of Education); **53**. 71.
Bib. Sac., **5**. 23; **8**. 10–16 (B. B. Edwards). Same, Classical Studies, Chap. 8, p. 185.
Bib. Sac., **9**. 507; **42**. 327 (Greek among required Studies: W. G. Frost).
Blackw., **109**. 182 (Study of Greek); **116**. 365, 599.
Chr. R., **5**. 336; **18**. 219.
Contemp., **34**. 802 (Worth of a Classical Education: Bonamy Price); **60**. 663.
Fortn., **31**. 290 (Shall we give up Greek? E. A. Freeman).
Independent (N. Y.), **1883**, Dec. 27, p. 9; **1884**, Mar. 13, p. 16.
Internat. R., **1**. 781.
Nation, **33**. 487; **37**. 448; **38**. 295.
19th Cent., **12**. 216 (Lit. and Sci.: M. Arnold). Same, Pop. Sci. Mo., **21**. 737. Same, Liv. Age, **154**. 579. Same, Ecl. M., **99**. 550.
No. Am., **11**. 413; **13**. 365; **19**. 125; **23**. 142; **42**. 94 (The Gr. Lang. and Lit.); **54**. 35; **101**. 578; **104**. 610; **112**. 229; **138**. 151.

Princ., N. S., **2.** 67 ; **12.** 105 (A College Fetich : Porter. Ans. to Adams) ; **13.** 111 (The Study of Greek : Fisher) ; **14.** 195 (Greek and a Liberal Education : Porter).
Quar., **134.** 457 (Am. ed., p. 240).

NEGATIVE.

In the strictures which have been made on the study of the Classics many points are involved, of which but a few hints can here be given.

The history of education shows that it is subject to the law of progress, undergoing modifications which keep it conformable to the progress of knowledge. As new knowledge is added to the general stock, that which is the object of acquisition in education is increased. Hence educational changes are inevitable, and in the line of progress, not only in methods of instruction, but in subjects of study.

That which has most unsettled courses of study and compelled their reconstruction is the extraordinary advance of knowledge in modern times, especially, but not exclusively, in the physical sciences. Science, in its manifoldness and unity, has entered largely, not only into the thought of the scholar, but into the common thought ; for it has a speculative, an experimental, and a practical side.

Now what is the relative worth of the knowledge and of the discipline which it furnishes? What place should it have in a system of comprehensive and liberal education? How will its introduction into a course of study affect the other studies of the course? Education is limited in time and by the mental capacity of those who pursue it. What, then, shall be the proportion of time allotted to the several studies, so as to produce, on the whole, a complete and harmonious mental development? A large part of the course of study has been surrendered to the Classics ; but the introduction into the course, not only of scientific studies, but of modern languages and other important studies, renders an abridgment of the time hitherto given to the Classics imperative.

Here is found the occasion of antagonism. The old

learning is conservative, and would hold fast the good; the new learning is aggressive, and would make place for the better. The claims of the Classics are urged chiefly on the ground of mental discipline; the claims of science chiefly on the ground of its important practical knowledge. Culture is claimed for the one; for the other, utility. It is even affirmed that the new education is better deserving than the old of the name of liberal, since it includes a larger number and a wider range of studies.

One of the necessary consequences of the increase of studies is an increase of courses of study. Instead of one, which must be taken by all, there are now several, of which there may be a choice of any one. Elective studies are also introduced, so that each course becomes itself multiple. All this makes education varied and flexible, instead of fixed and uniform, so that it becomes better adapted to the many and various mental capacities. This is the theory and the practice which is making the study of the Classics an essential and principal part of but one kind of liberal education. All educated men will, indeed, in some way, get more or less knowledge and culture from Greece and Rome; but the multiplicity of modern studies makes it impossible that the prolonged study of their language and literature should any longer be considered absolutely essential to a liberal education.

Adams's College Fetich, Harvard Address (pam.). Same, Independent (N. Y.), **1883**, Aug. 9, p. 5.

Addresses of the Nat. Educational Assoc., **1873**, p. 141 (Liberal Education of the 19th Cent.).

Lectures of the American Institute of Instruction. **1856**, p. 121 (Classical and Scientific Studies compared), **1866**, p. 87 (Place of the Sciences and the Classics in a Liberal Education).

Bain's Education as a Science, esp. Chap. 10, 11.

Bigelow's Modern Inquiries, Chap. 2.

Cooke: 1. Credentials of Science the Warrant of Faith. pp. 195–208 (Discusses the importance and right method of a scientific education).

2. Scientific Culture and other Essays (N. Y., 1881).

The Culture demanded by Modern Life: Addresses and Arguments on the Claims of Scientific Education, with Introd. by Youmans.

Essays on a Liberal Education, ed. by Farrar, Ess. 1, 2, and 9 (1. Hist., 2. Theory, 9. Social Results, of Classical Education). Criticised in Conington's Mise. Writings, **1.** 449. Same, Contemp., **7.** 1.

Huxley's Lay Sermons (N. Y., 1871), Chap. 3, pp. 43–46.

Mill's Dissertations and Discussions (N. Y., 1874), **4.** 367–369 (Study of the Physical Sciences).

Spencer's Education, Chap. 1, 2. Chap. 1, same, Westm., **72.** 1 (What Knowledge is of the most Worth ?).

Sydney Smith's Works, art. Professional Education. Same, Ed. R., **15.** 40.

Winchell's Shall we teach Geology ? esp. Chap. 6 (Classics and Culture).

Bib. Sac., **42.** 139 (Plea for a Liberal Education : J. K. Newton discusses the Study of Greek and of the Modern Languages).

Cent., **6.** 203 (What is a Liberal Education ? Pres. Eliot).

Contemp., **35.** 832 (The Classical Controversy : Bain). Same, Pop. Sci. Mo., **15.** 631.

Contemp., **60.** 582.

Fortn., **9.** 95.

Meth. R., **49.** 201 (Advantages of a Scientific Education : Winchell).

Nation, **34.** 32–33.

No. Am., **101.** 515.

Pop. Sci. Mo., **1.** 707 (English against the Classics); **7.** 402 (The Higher Education : Clarke); **17.** 145 (The Classics that educate us); **18.** 412 (The Study of Greek at Cambridge); **23.** 116 (Gr. and Lat. against Nature and Science); **24.** 1 (The Gr. Question : Prof. J. P. Cooke); **24.** 117 (The Current Study of Classics a failure); **24.** 289 (The Classical Question in Germany : Prof. E. J. James); pp. 412, 414 (The same, Editorial); **24.** 558 (Education without Dead Languages); **25.** 772 (Further Remarks on the Gr. Question : J. P. Cooke); **26.** 20 (German Testimony on the Classics Question); **31.** 14 (Present Status of the Gr. Quest.).

Princ., N. S., **13.** 127 (Our Colleges before the Country : W. G. Sumner).

Westm., **4.** 147 (The Present System of Education); **53.** 393 (Am. ed., p. 209); **60.** 450 (Am. ed., p. 236).

PHILOSOPHY AND MATHEMATICS.

156. *Does the study of Philosophy afford a better mental discipline than the study of Mathematics?*

157. *Has Mathematics a greater utility than Philosophy?*

Philosophy is the product of the reason in its deepest and highest exercise; hence its study gives to the mind depth and comprehensiveness. It leads the mind to analyze and to combine, and to comprehend all things in their unity. It comprises not only the knowledge of the mind as the subject, but of all that is an object to the subject; that is, of all things, in their origin, nature, relation, unity, reason, and end. The study of philosophy, therefore, develops the innate philosophy of the mind, making it philosophical; so that it philosophizes about all things, goes to the bottom of a subject, looks at it on every side, fathoms its depths, unites its parts into an harmonious whole.

On the other hand, it may be said that philosophy is human speculation, which has not produced certain and definite results of thought or knowledge, but, on the contrary, has always existed in contending schools; and hence that its influence has been barren, tending rather to perplex than to enlighten and strengthen the mind.

But mathematics, if less comprehensive and profound than philosophy, is characterized by exactness and definiteness; so that the knowledge it imparts is the most certain and satisfactory of all knowledge. Comte declares that it lies at the foundation of the Positive Philosophy. Its application is as wide as the physical universe to which it pertains, and it enters into the physical sciences as an essential element. It fixes the attention, produces concentration of thought, gives the mind command of itself, and affords an unsurpassed discipline for the reasoning powers.

In short, while the utility of mathematics gives it great practical importance, the utility of philosophy, on the other hand, is not less, but greater, because it is comprehensive and all-pervasive.

PHILOSOPHY.

Butler's Lectures on the Hist. of An. Philos., Introductory S., Lect. 6, 7.

Cousin's Hist. of Mod. Philos., trans. (N. Y., 1856), V. 1, Lect. 1.

Hamilton: 1. Lectures on Metaphysics, Lect. 1–5.

2. Discussions on Philos. and Lit. (N. Y.), p. 257. On the Study of Mathematics as an Exercise of Mind. Same, Ed. R., **62**. 409 (Am. ed., p. 218). (Compares Mathematics and Philosophy, and quotes many authorities to confirm his depreciatory view of the former.)

Martineau's Essays, Philosoph. and Theol. (Bost.), **2**. 410.

Morell's Hist. of Philos. in the 19th Cent. (N. Y., 1856), Introd.

Morris's Prejudiced Inquiries, p. 172.

B. G. Northrop's Education Abroad and Other Papers, p. 110. Mental Philos. the Professional Study for the Teacher.

Stewart's Elements of the Philos. of the Human Mind, Introd., Pt. 2, sec. 1, 2. Collected Works (Edin., 1859), V. 2. Utility of the Philos. of the Human Mind.

Chr. R., **3**. 428; **7**. 481.

Educa., **2**. 437.

Fortn., **9**. 102–103; **10**. 623 (Philos. as a Subject of Study).

J. Spec. Philos., **11**. 231, 363 (Schelling).

Nation, **23**. 178, 180.

Princ., N. S., **2**. 697 (Philos. as Scientia Scientiarum: Robt. Flint); **9**. 103 (The Place of Philos. in the Theol. Curriculum: F. L. Patton); **9**. 208 (Philos. and its Specific Problems: Geo. S. Morris).

MATHEMATICS.

Bain's Education as a Science, Chap. 5, pp. 148–154; Chap. 8, pp. 295–298.

Comte's Positive Philos., trans. by Harriet Martineau, V. 1, Bk. 1.

Davies's Logic and Utility of Mathematics, Bk. 3.

Benj. Franklin's Works (Sparks's ed.), **2**. 66 (Usefulness of Mathematics).

Hill's True Order of Studies, Chap. 3–5.

Kiddle and Schem's Cyc. of Educ., p. 553.

Mansfield's Am. Education, Chap. 6.

Mill's Dissertations and Discussions (N. Y.), **4**. 365–367.

Todhunter's Conflict of Studies, Ess. 3, 6.

Whewell's Principles of Eng. Univ. Educ.; Thoughts on the Study of Mathematics as a Part of a Liberal Education.

Rev. by Hamilton, Discussions on Philos. and Lit. (N. Y.), p. 257. Same, Ed. R., **62.** 409 (Am. ed., p. 218). Hamilton's art. rev. by Mill, Examination of Sir Wm. Hamilton's Philos., V. 2, Chap. 27.

Am. J. Educ., **13.** 115, 390, 654.

Am. Bib. Repos., **7.** 1 (Importance of the Mathematical Studies considered as a Branch of Liberal Education).

Bib. Sac., **8.** 16–18; **32.** 498.

Fortn., **9.** 101.

J. Spec. Philos., **5.** 144; **11.** 229–230.

Meth. Q., **11.** 218 (The Use of Mathematics in Education).

Nature, **1.** 237, 261.

New Eng., **35.** 421 (Educational Force of Mathematics).

No. Am., **13.** 363; **85.** 223 (The Imagination in Mathematics); **87.** 1 (The Reason in Mathematics).

ASTRONOMY AND GEOLOGY.

158. *Does the study of Astronomy tend more to expand the mind than the study of Geology?*

159. *Is the study of Geology of more practical benefit than the study of Astronomy?*

Astronomy is one of the oldest of the sciences, but has been much enlarged and improved in modern times; while geology, a new science, has had a wonderful development, and has filled a large place in the general thought, on which also it has had in many respects an important influence.

Astronomy gives a comprehensive view of the physical universe; whence its study imparts that important feature of an education, comprehensiveness of mind. In like manner, if not to an equal degree, geology imparts comprehensiveness of mind by giving a comprehensive view of this earth. What geology, as compared with astronomy, lacks in the extent, it makes up in the fulness, of its material. If astronomy gives a larger view, it is from the nature of the case more superficial; if its view is more general, it is for that very reason less particular. Is the amount of knowledge comprised in astronomy really greater, or of more

practical interest and importance, than that comprised in geology?

ASTRONOMY.

Burr's Ecce Cœlum.
Chalmers's Astronomical Discourses. See Works.
Dick's Christian Philosopher, Chap. 2: Astronomy. Complete Works, V. 2.
Everett's Orations and Speeches, **3**. 422. Same, Am. J. Educ., **2**. 605.
Foster's Critical Essays, **2**. 353.
Kiddle and Schem's Cyc. of Educ., p. 54.
Mansfield's Am. Education, Chap. 7.
Mitchell's Planetary and Stellar Worlds.
Pouchet's Universe (N. Y., 1882), The Sidereal Universe.
Proctor's Expanse of Heaven.
Chr. Obs., **16**. 588.
Ecl. M., **56**. 145; **72**. 530.
Fraser, **63**. 289, 458. Same, Ecl. M., **53**, 66, 454.
Fraser, **84**. 282 (The Study of Astronomy: Proctor). Same, Ecl. M., **79**. 167.
Liv. Age, **58**. 32.
Lond. Q., **41**. 265 (Modern Astronomy). Same, Liv. Age, **125**. 195.
Nat. Q., **24**. 145. No. Brit., **6**. 206 (Am. ed., p. 107).

GEOLOGY.

Dana: 1. Manual of Geology, Introd.
2. Geological Story briefly told.
Dick's Christian Philosopher, Chap. 2: Geology.
Geikie's Text-Book of Geology, Introd. Same, Encyc. Brit., **10**. 212–213.
Kiddle and Schem's Cyc. of Educ., p. 338.
Le Conte's Elements of Geology, Introd.
Lyell's Principles of Geology, 11th ed., V. 1, Chap. 1, Introd.
Pouchet's Universe (N. Y., 1882), Geology.
Richardson's Introduction to Geology (rev. ed., Lond., 1851), Chap. 1.
Winchell: 1. Shall we teach Geology? A Discussion of the proper Place of Geology in Modern Education (Chicago, 1889).
2. Sparks from a Geologist's Hammer, p. 152. A Grasp of Geologic Time. Same, Lakeside, **1**. 369.

HISTORY AND BIOGRAPHY.

160. *Is the reading of History more beneficial to the individual mind than the reading of Biography?*

Biography is the particular of that of which history is the general. The one is the narrative of a man, or of men taken singly; the other is the narrative of men and their acts taken in the aggregate, as they exist in mutual relation in society, and form nations with a national existence, character, and life. Hence they are not only similar, but often run together, each one, in the case of great public men, being contained in the other. Nevertheless they are, in character and influence, really distinct.

Biography, being more personal, has a more immediate and close application to the individual mind as an example and a stimulus; while history, being larger in its scope and more full in its details, imparts to the mind breadth and fulness. The present affords, for the interest and instruction of every mind, multifarious objects. But history, by its reproduction of the past, brings before the mind as in a drama innumerable successive times, with their various lessons of instruction, of warning, and of encouragement.

In reading biography, therefore, one may feel the influence of a superior mind, while in reading history he may find wisdom as taught in the experience of the past.

HISTORY.

Adams's Manual of Historical Lit., Introd.
Arnold's Lectures on Mod. Hist., Inaugural Lect.
Bolingbroke's Letters on the Study and Use of History. Works (Lond., 1777), V. 2.
Carlyle's Essays, 2. 228; 3. 247. Same, Fraser, 2 413; 7. 585.
Emerson's Essays. Prose Works, 1. 217.
Encyc. Brit., 12. 19.
Farrar's Social and Present Day Questions (Bost.), Chap. 11.
Hume's Philosophical Works, V. 4, Additional Essays, Ess. 3.
Kiddle and Schem's Cyc. of Educ., p. 423.
Macaulay's Essays, 1. 376. Same, Ed. R., 47. 331.

Mansfield's Am. Education, Chap. 8.
Methods of Teaching and Studying History, 2d ed. Pedagogic Library (Bost., 1885).
Hannah More's Hints for forming the Character of a Young Princess, Chap. 5–14. Works (Harper's ed.), V. 2.
Morris's Prejudiced Inquiries, p. 148.
Porter's Books and Reading, Chap. 11–13.
Thwing's Reading of Books, Chap. 3.
Wickersham's Methods of Instruction, Chap. 6.
Atlan., **25**. 44.
Critic, **6**. 176, 187 (Froude).
Mag. Am. Hist., **18**. 157
Nation, **4**. 417.
No. Am., **75**. 247.

BIOGRAPHY.

Carlyle's Essays, **3**. 52. Same, Fraser, **5**. 253.
Farrar's Social and Present Day Questions (Bost.), Chap. 13.
Helps's Friends in Council, N. S., V. 1, Chap. 5.
The Phillips Exeter Lectures, 1885-86, p. 179.
Porter's Books and Reading, Chap. 14.
Thwing's Reading of Books, Chap. 2.
Blackw., **69**. 40.
Contemp., **44**. 76. Same, Liv. Age, **158**. 323.
Nation, **21**. 248.
New Eng., **25**. 218.
New York R., **10**. 348.
No. Am., **84**. 406.
Westm., **76**. 335 (Am. ed., p. 180).

THE SPELLING REFORM.

161. *Is the radical change of English orthography to phonetic spelling desirable or practicable?*

It is easier to show, by numerous examples, the inconsistency and absurdity of English orthography, and the necessity for and advantages of its simplification, than really to secure the required change. In other words, it is easier to see what might, and perhaps what ought to be done, than to do it.

Language is a growth, and not an article made to order. Even what might be called its mechanism is a growth. The production, reflection, and instrument of the human mind, it is acted upon and modified by manifold influences, which it is not easy to control. Hence its progress is coincident with the progress of man, and partakes of its imperfection. The experiment of applying the phonetic principle to a language would evidently be much less difficult in the case of one which had not yet been reduced to writing.

The cardinal principle of the spelling reform is the conformity of the written to the spoken language; hence this is the chief point in dispute, the decision of which will determine the question. For the attainment of the important end of the simplification of the spelling, this would seem to be an efficient means. But as to uniformity, the same cannot be said; for the spelling would obviously be as various and as variable as the pronunciation to which it is conformed. There would be, moreover, a practical difficulty in always conforming the written to the spoken language, and an absolute conformity could probably never be effected.

Spoken language is the more variable; hence to make it the standard to which the written is to be conformed is to increase, not its uniformity, but its variability. The written language must, then, it will be said, be conformed to a *standard* spoken language; of which it shall not only be the counterpart, but the fixed embodiment and representative. But even so it may be doubted whether there would not be rather a loss than a gain of uniformity in orthography.

In short, the proposal of the spelling reformers is an ideal, which, while it will have more or less influence, is not likely soon, if ever, to revolutionize the orthography of the language. Nevertheless, in the future as in the past, there will be changes; and these changes will doubtless be such as to produce greater simplicity and uniformity.

Ap An. Cyc., **1879**, p. 637; **1884**, p. 743.
Disraeli's Amenities of Lit., **2**. 21 (Orthography and Orthoepy).
Ellis's Plea for Phonetic Spelling.

Hadley's Essays, Philological and Critical, p. 351.
Kiddle and Schem's Cyc. of Educ., p. 672, Orthography.
Müller: 1. Chips from a German Workshop (N. Y., 1881), **5**. 133. Same, Fortn., **25**. 556.
2. Sci. of Language (N. Y., 1865), **2**. 110–111.
Pitman's Phonetic Journal.
Proceedings of the Am. Philological Assoc., 1875, 1876.
Proceedings of the Internat. Convention for the Amendment of Eng. Orthography, Philad., 1876.
Proceedings of the Spelling Reform Assoc., Philad., 1876.
Trench's English, Past and Present (Neg.).
Weisse's Origin, Progress, and Destiny of the Eng. Language and Literature, pp. 385–396.
White's Every Day English (Bost., 1890), Pt. 2, Chap. 8–16, esp. pp. 258–260 (Neg.).
Whitney's Oriental and Linguistic Studies, **2**. 181. Same, Nation, **4**. 356, 446.
Cornh , **33**. 582. Same, Liv. Age, **129**. 730. Same, Ecl. M., **87**. 69.
Forum, **6**. 424 (The Reign of Law in Spelling : March).
Galaxy, **20**. 403 (Neg.).
Independent (N. Y.), **1879**, Aug. 14, p. 6 (March) ; Oct. 16, pp. 1 (March), 14 ; Dec. 11, p. 1 (The Economic Side of the Spelling Reform : March). **1880**, Jan. 1, p. 15 (Spenser and the Spelling Reform); Jan. 15, p. 1 (Spelling from a Missionary Point of View : Marsh); Mar. 11, p. 4 (Etymology and the Spelling Reform : Murray). **1881**, Jan. 27, p. 1 (Whitney) ; Mar. 10, p. 3 (Ellis). **1882**, Apr. 20, p. 3 ; June 8, p. 4.
Lippinc., **26**. 111 (Neg.).
Nation, **38**. 522 (Neg.: Argues that the written form determines the identity of the word, and not the sound).
New Eng., **39**. 62 (Neg.) ; **40**. 113 (Neg.) ; **43**. 632 (Neg.).
No. Am., **140**. 357 (Hunt).
Pop. Sci. Mo., **27**. 638 (How Spelling damages the Mind: Fernald).
Princ., N. S., **5**. 125 (March).
Scrib. Mo., **18**. 729, 864 (Lounsbury).
Westm., **51**. 63 (Am. ed., p. 34).

VI. LITERATURE.

LITERATURE comprises those productions of the human mind which partake rather of imagination than reason, such as poetry, the drama, fiction, essays, orations, and humorous and satirical writings. Of these, poetry may be considered as standing at the head, as the chief representative of the class. Hence other writings, though lacking the form of poetry, may be poetical, that is, may possess in some degree the characteristics of poetry.

As the offspring of the imagination, literature bears a near relation to art; indeed, poetry has been reckoned among the fine arts. In this aspect, one of its chief characteristics is beauty. Truth, in its harmony with beauty, is likewise an essential characteristic, yet less as the mere actual than as the ideal. It is the ideal of truth and of beauty, in and above the actual, which, embodied in and expressed by them, makes literature and art. In them the actual becomes transformed into the ideal. In this is found their use, their service to mankind, — the showing of the ideal in and from the actual, art to the mind through the eye, literature to the mind through the medium of language.

Literature, like art, is a representation of nature, of man, and of human life. It is, like art, an ideal reproduction of them, which, in a certain appearance, makes them fixed and communicable. Painting, in its influence, is more vivid, — the words are more full and expressive. Literature is, therefore, like art, a

creation, — whence it derives its personal or individual character. The character and excellence of literary productions correspond to the individual genius of the several writers. This is, indeed, true in some sense in other writings; but in literature it is seen in a higher degree. The reason of this seems to be that literature is more a work of art, that is, more of a creation by the individual mind. But literature is not only individual but national, and, as national, historical, in that it covers the various periods of the national life. As national and historical, it is composite and comparative, showing not only many individuals, but many nations and ages in their manifold and various aspects.

The influence of literature arises from the fact that the writer possesses only in an extraordinary what all men possess in an ordinary degree, — he to create, they to appropriate and enjoy. A few minister to the many. The imagination of the writer excites the imagination of the reader, contributing to his pleasure and profit.

Truth appears in literature rather as sentiment, that is, not in an abstract, but in a concrete form, or as proceeding from and addressed as well to feeling as to reason. It is truth as it appears and is known in character, conduct, and life; hence its influence in literature is of the same kind as its influence in actual life.

Literature, having for its subject character and life, is ethical. Its end is the good; hence so far as it promotes this it is true and beneficial, while so far as it promotes evil it is false and injurious.

AUTHORSHIP OF THE HOMERIC POEMS.

162. *Does the Iliad afford conclusive evidence of various authorship?*

163. *Is the authorship of the Iliad and of the Odyssey identical?*

The precise origin of the two great poems attributed to Homer is involved in hopeless obscurity. It can never be known that a great genius called Homer is their sole author, as certainly as it is known that Virgil is the author of the Æneid. This fact leaves the authorship of these celebrated poems an open question, to be determined, as nearly as it can be, by the evidence external and internal. But the former is so meagre and uncertain as to have little weight.

The question, then, turns on the internal evidence, or on a critical estimate of the poems themselves. This involves various theories and judgments, and in fact leaves the question still open. Some find unity and marks of a single great mind; others find contradictions indicating lack of unity, and various authorship.

Whatever the materials with which he wrought, it seems probable that one mind put upon the whole the mark of his transcendent genius.

Anthon: 1. Classical Dict., pp. 639. 666, 914, art. Homerus, Ilias, Odyssea.
2. Manual of Gr. Lit., Chap. 5–8.
Ap. Am. Cyc., **8**. 779–781.
Benjamin's Troy (Ep. of An. Hist. S.), Pt 2, Chap. 3–4.
Bonitz's Origin of the Homeric Poems, trans.
Browne's Hist. of Gr. Lit., Bk. 1, Chap. 3–6.
De Quincey's Historical and Critical Essays, **1**. 220. Same, Blackw., **50**. 411, 618, 747.
Encyc. Brit., 8th ed., **11**. 597; 9th ed., **12**. 115–119.
Geddes's Problem of the Homeric Poems.
Gladstone: 1. Homer (Lit. Primer), Chap. 2.
2. Studies on Homer and the Homeric Age, V. 3.
Grote's Hist. of Greece (Harper's ed.), V. 2, Pt. 1, Chap 21.

Jebb's Homer, Chap. 4
Jevons's Hist. of Gr. Lit., Pt. 1, Bk. 1, Chap. 3.
Mahaffy's Hist. of Gr. Lit., V. 1, Chap. 4, 5.
Müller's Hist. of Gr. Lit., V. 1, Chap. 5, sec. 13.
Mure's Hist. of Gr. Lit., V. 1, Bk. 2, Chap. 3–4, 6, 9–10.
Perry's Hist. of Gr. Lit. (N. Y., 1890), Bk. 1, Chap. 1.
Contemp., **34**. 442 (Freeman); **38**. 281 (Rev. of Geddes: Blackie); p. 518 (Reply to Blackie: Geddes).
Ed. R., **108**. 502 (Am. ed., p. 255), Rev. of Gladstone's Homeric Studies; **133**. 358 (Doctrine of the Chorizontes).
Fortn., **9**. 419 (Cox); **23**. 575 (Homer and his Recent Critics: Lang).
No. Am., **37**. 340; **112**. 339–346.
Quar., **44**. 121.

THE ILIAD AND THE ÆNEID.

164. *Is the Iliad a greater epic than the Æneid?*

The Iliad and the Æneid are the two great representative epics respectively of Greece and of Rome, and also the chief representatives of the primitive and of the literary epic.

The Iliad exhibits the characteristics of the Greek, the Æneid of the Roman mind. The Iliad is the production of supreme genius in a rude age; the Æneid is the work of an accomplished literary artist in an age of high culture.

In originality, spontaneity, naturalness, human interest, and the portrayal of character, the Iliad is without a peer; while in its general scope, in the grandeur of its conception, and in its underlying purpose and thought, the Æneid is superior.

Finally, the relation of the Æneid to the Iliad corresponds, in some measure, to the relation of Rome to Greece.

The Iliad.

For native genius and for culture, the ancient Greeks are the marvel of the ages. But of all the Greeks Homer is the greatest and most original genius, and the Iliad is his

masterpiece. Because of his influence, as well as because of his greatness, Homer was the master of the Greeks. Of all literature the Iliad is the masterpiece, making Homer the first name among poets.

Both in its conception and its execution as a work of art the Iliad stands unrivalled. One of its most obvious features is a pervading human interest. It deals especially with individuals, and its chief characters are distinct and lifelike. It is a repository of the life, of the state of society, of the manners and customs, of the morals, religion, and politics, of the age which it celebrates.

It has at once the simplicity and the perfection of a great work of art. It has unity and variety, grandeur and beauty, fire and pathos. The plot is well conceived and well carried out; the style is clear and animated; the action is varied and the interest sustained. The active interest of the gods in human affairs, and the divine decree which fixes the fate of men, are shown according to the ideas of the time.

Translations by Bryant, Butcher and Lang, Chapman, Cowper, the Earl of Derby, and Pope.
Anthon's Classical Dict., art. Ilias, p. 666.
Blair's Rhetoric, Lect. 43 (Compares Homer with Virgil).
Browne's Gr. Classical Lit., Chap. 7.
H. N. Coleridge's Introd. to the Study of the Gr. Classic Poets, 2d ed. (Lond., 1834), p. 176.
Collins's Homer, Iliad (An. Classics for Eng. Readers).
Encyc. Brit., 8th ed., **11**. 602–604; 9th ed., **12**. 108.
Froude's Short Studies, **1**. 406. Same, Fraser, **44**. 76.
Gladstone: 1. Homer (Literature Primers).
2. Studies on Homer and the Homeric Age.
3. Juventus Mundi.
4. Chamb. Encyc., new ed., **5**. 754.
Grote's Hist. of Greece (Harper's ed.), **2**. 205–209.
Hobbes's Eng. Works (Lond., 1844), V. 10, Trans. of Iliad and Odyssey: To the Reader. (Compares Virgil with Homer)
Jebb's Homer, Introd. to the Iliad and Odyssey.
Jevons's Hist. of Gr. Lit., Pt. 1, Bk. 1, Chap. 1.
Lamartine's Memoirs of Celebrated Characters, trans. (N. Y., 1854), **2**. 239.

Mahaffy's Hist. of Cl. Gr. Lit. (N. Y., 1880), V. 1, sec. 65, p. 78.
Mills's Poets and Poetry of An. Greece (Bost., 1854), pp. 48–50.
Müller's Hist of Gr. Lit., trans. (Lond., 1840), V. 1, Chap. 5.
Mure's Hist. of Gr. Lit., V. 1, Bk. 2, Chap. 6, 7; V. 2, Bk. 2, Chap. 12–14, 17.
Perry's Hist. of Gr. Lit. (N. Y., 1890), Bk. 1, Chap. 2.
Snider's Homer's Iliad, a Commentary (St. Louis, Mo.).
Symonds's Studies of the Gr. Poets, 2d S., Chap. 2, 3.
White's Classic Lit., pp. 31–46.
Wilkinson's Prep. Gr. Course in Eng. (N. Y., 1887), Chap. 9.
Bib. Sac., **4**. 332–337.
Blackw., **42**. 702, 734; **84**. 127.
Chr. Exam., **68**. 1 (The Women of Homer).
No. Am., **91**. 301 (Homer and his Heroines); **94**. 108–113; **112**. 335–339.
Westm., **102**. 327 (The Character of Achilles). Same, Symonds's Gr. Poets, 2d S., Chap. 2.

The Æneid.

The Æneid, in its essential aim, scope, and significance, is the great Roman epic; and it is from this view that a true estimate of its distinctive character and excellence must be gained. It celebrates the divine origin and predestined greatness of Rome; and in this is found its unity and its originality. It celebrates the mighty nation which, arising according to the legend from the ashes of Troy, became the conqueror and sovereign, not only of Greece, but of the ancient world. Hence its scope is larger, its aim higher and grander, its movement slower, and its end of greater significance, than that of the Iliad.

Thus, while in form it is in many respects a copy of the Iliad and Odyssey, in its essential spirit it is in direct contrast. Hence, while in those distinguishing qualities which raise the Iliad to an undisputed pre-eminence, the Æneid is inferior, in depth, scope, and gravity of purpose and of thought it is superior. In its plan and execution, in its style and artistic finish as a poem of character and life, it has indeed great and peculiar merits; but its comprehensive excellence is found in the grandeur of its conception as a representative epic of Rome.

Translations by Conington, Cranch, Dryden, and Morris.
Anthon's Classical Dict., pp. 1387–1388.
Blair's Rhetoric, Lect. 43.
Browne's Hist. of Rom. Lit., Bk. 2, Chap. 4.
Collins's Virgil (An. Classics for Eng. Readers).
Conington: 1. Trans. of the Æneid into Blank Verse.
2. Trans. into Eng. Prose (Misc. Writings, **1.** 114).
3. Works of Virgil, V. 2, Introd.
Crusius's Lives of the Rom. Poets (Lond., 1753), **1.** 77–110.
Crutwell's Hist. Rom. Lit., Bk. 2, Pt. 2, Chap. 2.
Encyc. Brit., 8th ed., **21.** 596; 9th ed., **24.** 253–255.
Merivale's Hist. of the Romans, **4.** 442–449.
Nettleship's Essays in Lat. Lit., Ess. 6, p. 97.
Newman's Grammar of Assent, p. 75.
Sellar's Virgil (Rom. Poets of the Aug. Age), Chap. 9–11.
Shairp's Aspects of Poetry, p. 136. Same, in substance, Princ., N. S., **4.** 401.
Simcox's Hist. of Lat. Lit., **1.** 271–279.
Smith's Dict. of Gr. and Rom. Biog., **3.** 1266–1267.
Teuffel's Hist. of Rom. Lit., trans., **1.** 406–430.
Wilkinson's Prep. Lat. Course in Eng. (N. Y., 1885), Chap. 8.
Contemp., **30.** 199. Same, Liv. Age, **134.** 323.
Fortn., **31.** 163 (Myers). Same, Liv. Age, **140.** 643.
Nat. R., **8.** 98–112.
Quar., **101.** 81–106, Homer and his Successors in Epic Poetry (A comparison between Homer and Virgil: depreciates the latter).

DANTE AND MILTON.

165. *Is the Divine Comedy a greater poem than Paradise Lost?*

Of the few great world-poets Dante and Milton are two of the greatest. Each represents an age, a nation, a religion; yet both belong to Christianity, to the world, to all time. Each was possessed of original genius, large, strong, and fertile; while the minds of both were enriched with the learning of the past.

Into the poems which constitute respectively their masterpieces they have embodied the learning, the culture, and the best work of their great minds. These show the large-

ness, the fulness, the depth, the height, and the power of their genius. In spirit profoundly religious, they embody thought of a high order in a literary form of superior excellence. Each is distinctive, and a comparison of them shows less likeness than contrast.

DANTE.

Dante had a mind of that depth, comprehension, and originality which constitute the highest genius. As he, like other great minds, stands alone in solitary grandeur, so his great poem stands by itself. It is at once individual and universal, — the creation of a single great mind, while representing all that is distinctive of his own age and prophetic of the greater future.

It is profoundly spiritual and ethical, and in this is found its note of universality. The terrible consequences of sin and the glorious rewards of righteousness are alike vividly portrayed, and this is made the more impressive by a particular application to well known personages. The future is thus made real in its close connection with the present.

The vision of the great poet is shared by his readers, and the impression is salutary, resulting in a more lively sense of the positive and wide distinction between good and evil. The lesson is of the highest import; and, as here enforced by a great poetic genius, must be universal and perpetual in its influence.

Translations of the Divine Comedy by Cary, by Longfellow, and by Norton.
Alger's Genius of Solitude, p. 213.
Alison's Mis. Essays (Philad., 1854), p. 380. Same, Blackw., **57**. 1.
Andrews's Institutes of Gen. Hist., Chap. 8. sec. 4, pp. 264–266.
Ap. Am. Cyc., **5**. 669.
Herbert Baynes's Dante and his Ideal (N. Y.).
Susan E. Blow's Study of Dante.
O. Browning's Dante, his Life and Writings (N. Y.).
Calvert's Essays Æsthetical, p. 114. Same, Putnam, **11**. 155.
Dyer's Imitative Art (Lond., 1882), pp. 63–65.
Encyc. Brit., **16**. 813–815.

Erdmann's Hist. of Philos., trans., V. 1, sec. 208–209, pp. 468–475.
Farrar's Sermons and Addresses delivered in Am. (N.Y.), p. 295.
Hallam's Lit. of Europe. See Index.
W. T. Harris's The Spiritual Sense of the Divina Commedia.
Lord's Beacon Lights of Hist., V. 3, Lect. 25.
Lowell's Among My Books, 2d S., p. 1. Same, No. Am., **115**. 139.
Macaulay's Essays, **1**. 55.
Mariotti's Italy Past and Present (Lond., 1848), V. 1, 2d Period, Chap. 1, pp. 110–145.
Mrs. Oliphant: 1. Dante (For. Classics for Eng. Readers), Chap. 3–5.
2. The Makers of Florence, p. 1.
Scartazzini's Handbook to Dante, trans. by Davidson, Pt. 2, Chap. 4.
Schaff's Lit. and Poetry (N. Y., 1890), Chap. 10.
Sismondi's Lit. of the South of Europe (Harper's ed.), V. 1, Chap. 9, 10.
Symonds: 1. Italian Lit., **1**. 69–84. See Index.
2. A Study of Dante.
Atlan., **3**. 62, 202, 330.
Chr. Exam., **73**. 363.
Contemp., **24**. 420; **46**. 322. Same, Liv. Age, **163**. 84.
Contemp., **57**. 808 (Theo. and Ethics of).
Cornh., **12**. 243. Same, Ecl. M., **65**. 480. ("He stands at the head of modern civilization, as Homer stands at the head of ancient.")
Ed. R., **29**. 453; **30**. 317; **42**. 316 (and Milton).
Macmil., **29**. 554 ("He sums up in himself all the life of his time, with its problems and its thought"); **30**. 56 ("No poet has exercised so wide an influence"). Same, Ecl. M., **82**. 764; **83**. 74. Same, Liv. Age, **121**. 771.
Meth. Q., **12** 49 ("In originality and spirituality of mind Dante is superior to Milton, while in true sublimity and poetic power he is below him.")
Nation, **4**. 369, 492; **5**. 226.
Nat. Q., **1**. 1; **15**. 286.
No. Am., **8**. 322 (Compares with Milton); **37**. 506 ("Homer created poetry from chaos, Dante from corruption"); **62**. 323; **64**. 97 (The Sources of the Divina Commedia); **101**. 509; **105**. 124.
No. Brit., **21**. 451 (Am. ed., p. 236.

MILTON.

Milton had likewise a large and lofty mind, which imparted greatness to his productions. This is seen in the conception, scope, action, and style of his great poem. His range is wide and high; he comprehends in his view hell, earth, and heaven. He has a clear conception and a strong grasp of his subject, and his descriptions and narrations are stately and impressive. His most obvious characteristic is sublimity, but with this there is purity and elevation.

His subject and his treatment of it are alike worthy of his genius. The subject is of the highest moral and religious import; and this he has clothed in poetic form and expression so great as to make clear its beauty and its grandeur. In short, for the instruction and improvement of mankind, Milton has made his masterpiece the repository of those great truths and high thoughts which filled and enriched his own mind.

Poetical Works, ed. by Masson.
Addison's Spectator. See Index, Milton's Paradise Lost.
Allibone's Dict. of Authors, **2.** 1301–1309.
Arnold: 1. Mixed Essays, p. 237. ("He is our great artist in style, our one first-rate master in the grand style.")
2. Essays in Criticism, 2d S., p. 56.
Bascom's Philos. of Eng. Lit., Lect. 6.
Birrell's Obiter Dicta, 2d S., Chap. 1, pp. 42–51.
Mrs. Browning's Life, Letters, and Essays (N. Y., 1877), V. 2, The Book of the Poets, pp. 81–85.
Chamb. Cyc. of Eng. Lit., Fourth Period, The Poets.
Channing's Works, **1.** 2–20. ("His name is almost identified with sublimity.")
Chateaubriand's Sketches of Eng. Lit. (Lond., 1837), **2.** 90.
Craik's Hist. of Eng. Lit., **2.** 88.
De Quincey's Theol. Essays, **2.** 97.
Encyc. Brit., 8th ed., **15.** 20; 9th ed., **16.** 324.
Gilfillan's Literary Men (N. Y., 1860), p. 9.
Green: 1. Hist. of the Eng. People (Harper's ed.), **3.** 378–380.
2. Short Hist. (Harper's ed.), pp. 583–585.
Hallam's Lit. of Europe (Harper's ed.), **2.** 374–375 (Compares with Dante). See Index.

Hume's Hist. of Eng. (Harper's ed.), **5.** 529.
Johnson's Lives of the Poets.
Keightley's Life, Opinions, and Writings of Milton.
Lamartine's Memoirs of Celebrated Characters (N. Y., 1854), **3.** 129.
Lowell's Among My Books, 2d S., p. 252.
Macaulay's Essays, **1.** 202. Same, Ed. R., **42.** 304 (Compares with Dante).
Masson: 1. Life and Times of Milton, **6.** 518.
2. Three Devils, and Other Essays.
Maurice's Friendship of Books, p. 247.
Pattison's Milton (Eng. Men of Letters), Chap. 13.
Ranke's Hist. of Eng., trans., **3.** 590–594.
Seeley's Roman Imperialism, and other Lectures and Essays (Bost., 1871), Chap. 5, p. 129 (Poems).
Taine's Hist. of Eng. Lit., V. 1, Bk. 2, Chap. 6, sec. 6.
Welsh's Development of Eng. Lit., **1.** 472.
Ward's Eng. Poets, **2.** 300–303.
Chr. R., **28.** 629 (The Miltonic Deity).
Contemp., **19.** 198 (The Idealism of Milton: Dowden). Same, Liv. Age, **112.** 408.
Contemp., **22.** 427 (Bayne). Same, Ecl. M., **81.** 565. Same, Liv. Age, **118.** 643.
Fortn., **22.** 767 (The Blank Verse of Milton: Symonds).
Macmil., **31.** 380. Same, Liv. Age, **125.** 323.
Nat. R., **9.** 174–185.
No. Am., **47.** 56 (Emerson).
No. Brit., **16.** 295 (Am. ed., p. 155); **30.** 281 (Am. ed., p. 155). Same, Liv. Age, **61.** 731.

THE GREEK AND ENGLISH DRAMATISTS.

166. *Are the Greek dramatic writers superior to the English?*

As the oration is for speaking, so the drama is for acting, and it is this immediate end in each which determines its form. Thus the form of the drama is the dialogue, which, for verbal and scenic representation, has peculiar advantages. It gives an impressive exhibition of the varieties of human character, of their relation to and influence upon each other, and of their part in life.

Now this representation in the drama of character and life, when it attains a degree of truth and excellence which raises it from the local and transient to the universal and permanent, makes it a part of the body of literature. Indeed, the drama must be considered as that branch of literature which, for the vivid representation of character and life, stands pre-eminent; hence it embraces many of the masterpieces of literary genius.

Both the Greek and the English dramatic literatures have a general character correspondent, respectively, to the character of the age and nation. Both are original, and characteristic of the national mind. For the comparison the best and most representative writers should be taken from each. From the Greek, Æschylus, Sophocles, and Euripides will best represent tragedy, and Aristophanes comedy; while the Elizabethan dramatists, led by Shakespeare, will best represent the English. Yet the comparison should not be so much of the individuals, as such, as of the general characteristics respectively of the dramas as national. It is individuals, indeed, that make the drama, and give it character and excellence; yet as a whole, made up of individual contributions, it has a general character.

The Greek drama is religious and human, mythological, ethical, and artistic. In form it is simple, in spirit ideal, in influence refining. The English drama is more varied and complex, less religious and more worldly, and gives a more full and various representation of character and of life.

Greek Dramatists.

Anthon: 1. Classical Dict., art. Æschylus, Aristophanes Euripides, and Sophocles.
2. Man. of Gr. Lit., Chap. 22–30.
Blackie's Trans. of Æschylus, 2 vols.
Blair's Rhetoric, Lect. 46–47.
Bulwer's Athens (Harper's ed., 2 vols. in 1), V. 2, Bk. 3, Chap. 2, Bk. 5, Chap. 4.
Browne's Hist. of Gr. Lit., Bk. 2, Chap. 1–10.
Chamb. Encyc., new ed., 4. 81–82.
Coleridge's Works (Harper's ed.), 4. 22–29.

An. Classics for Eng. Readers:
1. W. L. Collins's Aristophanes.
2. C. W. Collins's Sophocles.
3. Coplestone's Æschylus.
4. Donne's Euripides.

Donaldson's Theatre of the Greeks.

Encyc. Brit., 7. 403–409, art. Drama: Greek Drama. 11. 140, art. Greece: Literature.

Fiske's Man. of Classical Lit., from Eschenburg, Pt. 5, Gr. Lit., Chap. 1, sec. 36–47, pp. 457–463.

J. H. Frere's Works, V. 3, Translations from Aristophanes.

Hazlitt's Lectures on the Dramatic Lit. of the Age of Elizabeth, Lect. 8.

Jevons's Hist. of Gr. Lit., Pt. 1, Bk. 3.

Lotze's Microcosmus, trans., 2 vols. in 1, 2. 414–415.

Lloyd's Age of Pericles, V. 1, Chap. 17, 20, 24; V. 2, Chap. 33, 34, 62.

Mahaffy's Hist. of Gr. Lit., V. 1, Chap. 14–22.

Mills's Poets and Poetry of the Greeks, Lect. 10–15.

Müller's Hist of the Lit. of An. Greece (Lond., 1840), V. 1, Chap. 21–26.

Packard's Studies in Gr. Thought, Chap. 4–6.

Perry's Hist. of Gr. Lit. (N. Y., 1890), Bk. 3.

Plumptre: 1. Tragedies of Æschylus, trans., with Life.
2. Tragedies of Sophocles, trans., with Life.

Schlegel's Lectures on Dramatic Art. and Lit., Lect. 5–13.

Sir Walter Scott's Essays on Chivalry, Romance, and the Drama (Lond., Chandos Classics), pp. 135–155. Same, Encyc. Brit., 8th ed., 8. 134–141.

Symonds's Studies of the Gr. Poets, V. 1, Chap. 7–9, 12; V. 2, Chap. 6, 7.

Smith's Dict. of Gr. and Rom. Biog., art. Æschylus, Aristophanes, Euripides, and Sophocles.

Wilkinson's College Gr. Course in Eng., rev. ed. (N. Y., 1888), Chap. 5–8.

Am. Bib. Repos., 2d S., 1. 449 (Drama of An. Greece).

Westm., 65. 188 (Am. ed., p. 106), (Athenian Comedy).

English Dramatists.

Baldwin's Introd. to Eng. Lit., Chap. 7.

Blair's Rhetoric, Lect. 46, 47.

Chamb. Cyc. of Eng. Lit., 3d and 4th Periods: Dramatists.

Chamb. Encyc., new ed., 4. 85–86.

Chateaubriand's Sketches of Eng. Lit., trans. (L
V. 1, Pt. 2, Reign of Elizabeth.
Coleridge's Works (Harper's ed.), V. 4.
Craik's Hist. of Eng. Lit., 1. 585–605.
Dowden's Shakespeare: His Mind and Art, Chap
Encyc. Brit., 7. 427–439 (Drama: English); 8. 41
Hazlitt: 1. Lectures on the Dramatic Lit. of the
beth.
2. Lectures on the Eng. Comic Writers, Lect. 2.
Hudson's Shakespeare: His Life, Art, and Characters, 1. 53–126, 127–258.
Minto's Characteristics of Eng. Poets, Chap. 6–8.
Nicoll's Landmarks of Eng. Lit., Chap. 2.
Schlegel's Lect. on Dramatic Art and Lit., Lect. 22–28.
Scott's Essays on Chivalry, Romance, and the Drama, pp. 194–226. Same, Encyc. Brit., 8th ed., 8. 156–169.
Taine's Hist. of Eng. Lit., V. 1, Bk. 2, Chap. 2–4.
Ulrici's Shakespeare's Dramatic Art., trans., V. 1, Bk. 1, 3.
A. W. Ward's Hist. of Eng. Dramatic Lit., 2 vols.
Whipple: 1. Lit. of the Age of Elizabeth.
2. Essays and Reviews, 2. 7–73.
Cornh., 11. 604, 706; 12. 86 (The Eng. Drama during the Reigns of Elizabeth and James).

ANCIENT AND MODERN ORATORY.

167. *Is ancient oratory superior to modern?*

For its full effect oratory requires the spoken word, the varied tones of the voice, the interest of the occasion, and the power of the personal presence. But preserved in literature, its power, though diminished, is not lost. The matter and style which constitute the printed oration in some degree contain and convey the spirit and power of the orator.

The orator, like the poet, is born, not made; yet, having the natural gift, he must perfect it by exercise and cultivation. It may, then, be a point in dispute whether the orators of Greece and Rome had a greater natural gift of oratory, and especially whether they were more successful in cultivating it as an art, than the orators of modern times.

The orations of the great orators of Greece and of Rome have served as models for modern orators. Yet oratory is not learned, and modern oratory is far from being a mere imitation of ancient. All oratory, modern not less than ancient, is essentially an inspiration. Does the tide of inspiration run as high in modern as in ancient oratory?

The characteristics of the great orators of ancient and of modern times having been carefully noted and compared, the knowledge thus gained will furnish matter from which to form an intelligent judgment of their respective merits.

ANCIENT ORATORY.

J. Q. Adams's Lectures on Rhetoric and Oratory (Cambridge, 1810), V. 1, Lect. 3–5.
Anthon's Manual of Gr. Lit., Chap. 34.
Blair's Rhetoric, Lect. 25–28.
Browne: 1. Hist. of Gr. Lit., Bk. 2, Chap. 14–16.
2. Hist. of Rom. Lit., Bk. 1, Chap. 12; Bk. 2, Chap. 9, 10.
Felton's Lectures on An. and Mod. Greece, V. 2, 3d Course, Lect. 7, 12.
Fiske's Manual of Classical Lit., Pt. 5, Gr. Lit., Chap. 2; Rom. Lit., Chap. 2.
Forsyth's Hortensius (Am. ed., Hist. of Lawyers), Chap. 2, 5.
Hadley's Essays Philological and Critical, p. 349.
Hume's Philosophical Works (Bost., 1854), V. 3, Pt. 1, Ess. 13.
Jebb's Attic Orators, 2 vols., esp. the Introd.
Jevons's Hist. of Gr. Lit., Pt. 2, Bk. 2.
Macaulay's Essays (N. Y., 1874), 1. 139 (On the Athenian Orators).
Mahaffy's Hist. of Gr. Lit., V. 2, Chap. 4, 6, 8, 11, 12.
Mathews's Oratory and Orators, pp. 33–45.
Simcox's Hist. of Lat. Lit., V. 1, Pt. 2, Chap. 2.
Bib. Sac., **28**. 123 (Cicero and the Ciceronian Style).
Blackw., **68**. 645 (An. and Mod. Eloquence). Same, Ecl. M., **23**, 17. Same, Liv. Age, **29**. 193.
Brit. Q., **31**, 1–32. Same, Ecl. M., **50**. 145.
Ecl. M., **60**. 345–347.
Ed. R., **36**. 82 (The Greek Orators).
Quar., **27**. 382 (Panegyrical Oratory of Greece); **29**. 313 (Legal Oratory of Greece).

Modern Oratory.

Blair's Rhetoric, Lect. 26.
Forsyth's Hortensius (Am. ed., Hist. of Lawyers), Chap. 7, 8.
Goodrich's Select British Eloquence.
Jebb's Attic Orators, V. 1, Introd. See Contents.
Mathews's Oratory and Orators, Chap. 9–13.
May's Const. Hist. of Eng., **1.** 450–463.
Moore's Am. Eloquence, 2 vols.
Tocqueville's Democracy in Am., V. 2, Bk. 1, Chap. 21.
Bib. Sac., **29.** 22 (Eng. Eloquence and Debate).
Blackw., **68.** 645. Same, Ecl. M., **23.** 17. Same, Liv. Age, **29.** 193.
Brit. Q., **31.** 32–52. Same, Ecl. M., **50.** 385.
Chr. R., **18.** 481 (Brit. Eloquence).
Ecl. M., **60.** 347–355.
Quar., **64.** 411 (French Orators and Oratory); **67.** 1 (Am. Orators and Statesmen).
Westm., **99.** 36 (Am. ed., p. 17), Parliamentary Eloquence.

DEMOSTHENES AND CICERO.

168. *Was Demosthenes a greater orator than Cicero?*

Demosthenes and Cicero are the best representatives, respectively, of two distinct types of oratory. In the one, the art is more concealed, the orator is the impersonation of his subject, and the impression is more of the thought than of the speaker or of his style. In the other, the art is more apparent, the orator more self-conscious, and the impression he makes one of admiration for himself along with a sense of the importance of the subject. Of these two kinds of oratory the first must be regarded as the superior; yet the second is much the more common, and in its wider adaptation may produce the larger effect.

The distinction, therefore, between the two great orators is individual, national, and generic. Each was himself, fitted to his own time and work and to his own people; and each stands as the best of his own class of oratorical minds.

DEMOSTHENES.

In a just estimate of the oratory of Demosthenes, much consideration must be given to his personal character and his eventful career. Not only did he show diligence and perseverance in the mastery of his art, but all the enthusiasm of his ardent nature was enlisted in the promotion of a great cause. He was even more of a patriot and statesman than of an orator. His life was spent in the vain attempt to maintain the liberty of his country against the encroachments of a powerful and insidious foe. This furnished not only the occasion and the subjects of his orations, but was their great motive force. In this he found an urgent necessity for the utmost effort.

Hence his own mind was absorbed in his subject, and it was with this that he filled the thoughts and fired the hearts of his hearers. The vehemence of his spirit was manifested in his words, tones, and gestures; the condensation of his style exhibits the concentration and intensity of his thought; the gravity of his cause imparted seriousness to his utterances.

His orations were practical, made with the intent of urging to action. His cause was foredoomed to failure, yet his orations were nevertheless a glorious success. They are lasting monuments of the height and power of oratory when inspired by a lofty, earnest, and resolute purpose.

Orations, trans. by Leland (Lond., 1828).
Oration on the Crown, trans. by Lord Brougham.
Anthon: 1. Classical Dict., p. 428.
2. Man. of Gr. Lit., p. 283.
Ap. Am. Cyc., p. 797.
Blair's Rhetoric, Lect. 25.
Browne's Hist. of Gr. Lit., Bk. 2, Chap. 16.
Curtius's Hist. of Greece, V. 5. See Index.
Encyc. Brit., 8th ed., 7. 729; 9th ed., 7. 72.
Felton's Greece, An. and Mod., V. 2, 3d Course, Lect. 12. See also Index.
Grote's Hist. of Greece (Harper's ed.), V. 11, 12. See Index.

Heeren's An. Greece, trans., Bost., 1824, pp. 275–282; Lond., 1847, pp. 186–191.
Hume's Philosophical Works (Bost., 1854), **3.** 112.
Jevons's Hist. of Gr. Lit., Bk. 2, Chap. 4–6.
Mahaffy's Hist. of Gr. Lit., V. 2, Chap. 11.
Mathews's Oratory and Orators. See Index.
Niebuhr's Lect. on An. Hist., trans. (Philad., 1852), **2.** 323–328.
Plutarch: 1. Lives: Demosthenes.
2. Morals, trans. (Bost., 1878), **5.** 43. Same, Essays, trans. (Bost., 1881), pp. 369–379.
Rollin's An. Hist. See Index.
Philip Smith's Hist. of the World: An. Hist., V. 2. See Index.
Wm. Smith: 1. Dict. of Gr. and Rom. Biog., **1.** 987-988.
2. Hist. of Greece (Felton's ed.). See Index.
Thirlwall's Hist. of Greece. See Index.
Bib. Sac., **4.** 252; **27.** 491; **28.** 134–136.
Chr. R., **9.** 114.
Ed. R., **33.** 226; **36.** 483.
Evang. R., **9.** 586.
No. Am., **22.** 34.
New York R., **9.** 1.
Penny M., **7.** 445, 453.
Westm., **33.** 324 (Am. ed., p. 175).

CICERO.

Cicero, first of all an orator, was yet a man of diverse capacity and varied attainments, all of which contributed to his oratory. Conscious, like Demosthenes, of oratorical powers, he had a like earnest care to perfect himself in his chosen art.

In his orations he studied method, order, harmony, progress, and a cumulative effect. He sought rather to attract and please, and thus to win, than to overcome by sheer force of argument.

Less simple and severe than Demosthenes, he was more affluent in language, and in style more ornate. His orations have not the same general unity, but are more varied in their subjects. Less a statesman, in a critical period of his country's history he had an important part in public affairs. He was on the whole less courageous and steadfast in purpose, yet on certain occasions he manifested a

boldness which brought him success. His orations, judged by their influence, make him not unworthy to be compared with his renowned predecessor.

Orations, trans., Bohn's ed.
J. Q. Adams's Lectures on Rhetoric and Oratory (Cambridge, Mass., 1810), V. 1, Lect. 5.
Anthon's Classical Dict., p. 347.
Ap. Am. Cyc., **4**. 574–576.
Blair's Rhetoric, Lect. 26.
Browne's Rom. Lit., Bk. 2, Chap. 10, pp. 332–340.
Crutwell's Hist. of Rom. Lit. (N. Y.), pp. 369–374.
Dunlop's Hist. of Rom. Lit. (Philad., 1825), **2**. 133 *et seq.*
Forsyth: 1. Life of Cicero, esp. **2**. 326–327.
2. Hortensius, 3d ed. (Lond., 1879), pp. 143–174. Same, with different title, Hist. of Lawyers (N.Y., 1875), pp. 136–166.
Lamartine's Memoirs of Celebrated Characters, trans. (Harper's ed), **1**. 335.
Lord's Beacon Lights of Hist., **1**. 199–203.
Mathews's Oratory and Orators. See Index.
Newman's Historical Sketches, **2**. 291–297.
Plutarch's Lives: Cicero.
Simcox's Hist. of Lat. Lit., **1**. 177–179.
Smith's Dict. of Gr. and Rom. Biog., **1**. 740–742.
Teuffel's Hist. of Rom. Lit., trans. (Lond., 1873), **1**. 265.
Bib. Sac., **28**. 123.
No. Am., **46**. 20.

THUCYDIDES AND TACITUS.

169. *Was Thucydides a greater historian than Tacitus?*

The art of writing history raises it to the rank of literature. It is literary, not from its matter, but from the finish of its style. The degree of an historian's excellence is, therefore, determined by the manner in which he tells his facts. He must indeed be truthful, that he may be trusted: but imagination may impart a vividness to facts which, without impairing their reality, shall greatly increase their force and impressiveness.

History is concrete, but it may also be philosophical. As such it presents facts, not merely in respect to their occurrence, but in their true relation and significance.

Thucydides and Tacitus both possessed the highest qualities for writing history, with differences pertaining to their individual minds and to the times in which they severally lived.

THUCYDIDES.

Thucydides has shown in his immortal work the characteristics of an historian of the first rank: diligence in collecting, and accuracy and impartiality in narrating facts; a philosophical mind which looks in history for causes, and thus makes it instructive; and a style grave, expressive, and concise.

His history is weighty with the thought of a keen and penetrating intellect and of a clear and dispassionate judgment. Fact and thought compose it: fact the basis of thought, thought the interpretation of fact; fact worthy of acceptance, thought which gives to fact its highest value. It was the thought which he found in the fact which gave him a sense of its importance, and in this sense lies the secret of his merit as an historian.

With the prevision of genius, he worked and wrote for the immortality which he has gained.

Thucydides, trans. into English by Jowett, Am. ed. (Bost., 1883).
Adams's Manual of Historical Literature, p. 97.
Anthon: 1. Classical Dict., p. 1334.
2. Manual of Gr. Lit. (N. Y., 1853), Chap. 32, pp. 235–236.
Browne's Hist. of Gr. Lit., Bk. 2. Chap. 12 ("The thoughtful inventor of philosophical history").
Encyc. Brit., 8th ed., **21**. 240; 9th ed., **23**. 322 ("The greatest historian of antiquity").
Felton's An. and Mod. Greece. See Index.
Freeman's Historical Essays, 2d S., Ess. 3. Same, Nat. R., **6**. 73–84.
Grote's Hist. of Greece. See Index.

Jevons's Hist. of Gr. Lit., Bk 1, Chap. 3. Compares with Tacitus, pp. 346–348.

Macaulay's Essays, art. Hist., 1. 385–393.

Mahaffy: 1. Hist. of Gr. Lit., V. 2, Chap. 5, p. 121. ("In acuteness of observation, in intellectual force and breadth, in calmness of judgment, in dignity of language, there has never been a historian greater than Thucydides.")

2. Social Life in Greece, Chap. 6.

3. Prolegomena to An. Hist., Ess. 1.

Mure's Hist. of Gr. Lit., V. 5, Bk. 4, Chap. 8–10.

Niebuhr's Lectures on An. Hist., trans. (Philad., 1852). See Index.

Wm. Smith: 1. Dict. of Gr. and Rom. Biog., 3. 1112.

2. Hist. of Greece, Felton's ed. (Bost., 1855), Chap. 35, sec. 8, pp. 385–386.

White's Classical Lit., p. 170.

Bib. Sac., 5. 481, The Orations of.

Blackw., 49. 114, The Speeches in.

Brit. Q., 66. 55 (Am. ed., p. 25), The Athens of. 74. 379 (Am. ed., p. 196).

TACITUS.

Amid the general corruption of the times Tacitus preserved the purity of his own mind. Yet he was not unaffected. His writings reveal a mind saddened and darkened by the sight of wickedness in high places. They give the impressions of a mind profoundly moral. They show likewise intellect of the first order. They deal with persons, with character, evince an insight into motives, and point out the general spirit and the downward course of the times. They are marked with moral dignity, and made effective by a style concise and pregnant with meaning.

The times were to him a problem, for whose solution his mind labored; hence his histories are pervaded by the philosophic thought awakened by his musing on their facts. The thought is used not so much to make clear the fact as to show its character. The moral purpose is everywhere manifest.

His works are for thinking men, who rate thought at its

essential worth, and who estimate the value of a book by its thought. Even to such minds they are a study, but a study which at once excites and satisfies the mind.

History of, and Annals of, both translated by Church and Broadribb.
Adams's Manual of Historical Lit., p. 133.
Anthon's Classical Dict., p. 1279.
Browne's Hist of Rom. Lit., Bk. 3, Chap 6.
Crutwell's Hist. of Rom. Lit., Bk. 3, Chap. 7, p. 449.
Donne's Tacitus (An. Classics for Eng. Readers).
Duruy's Hist. of Rome, trans., Imperial ed. (Bost., 1883), V. 6, sec. 2, pp. 338–340.
Encyc. Brit., 8th ed., **21.** 2; 9th ed., **23.** 19. ("The famous Roman historian, Tacitus, who ranks beyond dispute in the highest place among men of letters in all ages.")
Furneaux's Annals of Tacitus (Ox., 1884), Introd.
Gibbon's Rome (Harper's ed.), **1.** 250. ("The first of historians who applied the science of philosophy to the study of facts.")
Macaulay's Essays, art. Hist., **1.** 406–409.
Merivale's Hist. of the Romans, **7.** 234–247, 273–275.
Montaigne's Essays (N. Y., 1861), V. 3, Bk. 3, Chap. 8, pp. 241–244.
Niebuhr's Lectures on the Hist. of Rome, trans. (Lond., 1870), Lect. 123, 131, pp. 683, 721–722. ("One of those mighty minds who exercise a great influence upon their age without being the creatures of it.")
Simcox's Hist. of Lat. Lit., V. 2, Pt. 6. Chap. 5.
P. Smith's An. Hist., **3.** 359, note.
Wm. Smith: 1. Dict. of Gr. and Rom. Biog., **3.** 968.
2. Tacitus (Lond., 1872). Contains his Life, and an analysis of his style.
Teuffel's Hist. of Lat. Lit., trans. (Lond., 1873), V. 2, Par. 328–334, pp. 163–186.
White's Classic Lit., p. 352.
Fraser, **40.** 86. ("He is the most remarkable instance in ancient literature of the faculty of representation; that is, the power of giving presence and palpability to the distant and the past.")
No. Am., **6.** 324.

ELIZABETHAN, VICTORIAN, AND AUGUSTAN LITERATURE.

170. *Is the Elizabethan literature superior to the Victorian?*

Literature is at once a product and a factor; it is therefore as its age, and it helps to make its age. If we consider literature in its actuality, we must turn to its individual creators and their productions; but these are affected by the manifold influences of their time, and in turn take their place among its living and productive forces. Thus literature comes to have a history, with its distinctive epochs.

The Elizabethan period is as marked and brilliant in literature as in other respects. Its genetal characteristics are clear and well defined. It has an exuberant and free productiveness. The drama is especially prominent.

The Victorian age is too near to study with the best effect. Of literature, as of other things, time is the test. There has been a progress in general thought and in society toward democracy, or a greater equality, and in science and material interests. As a consequence, literature is increased in quantity, but it is its quality that must determine its degree of excellence. If intelligence is more general, is it as high? Fiction has largely superseded the drama, — is this an improvement? Society is more complex, literature more varied. In general, if the age is on the whole better, does it follow that literature is also on the whole better?

The Augustan age marks the height alike of Roman civilization and of Roman literature. Its literature was a literature of cultivation, of refinement, of art, but not of freedom.

ELIZABETHAN LITERATURE.

Chamb. Cyc. of Eng. Lit., Third Period.
Encyc. Brit., 8. 417–423.
Green: 1. Hist. of the Eng. People, V. 2, Bk. 6, Chap. 7.
2. Short Hist. of the Eng. People, Chap. 7, sec. 7.

Hazlitt's Lectures on the Dramatic Lit. of the Age of Elizabeth. ("There is no time more populous of intellect, or more productive of intellectual wealth.")
Minto's Characteristics of Eng. Poets, Chap. 4–8.
H. Morley: 1. First Sketch of Eng. Lit., Chap. 7, 8.
2. Eng. Lit. in the Reign of Victoria, Chap. 2.
Morley and Tyler's Manual of Eng. Lit., Pt. 4, Chap. 1–7.
Saintsbury's Hist. of Elizabethan Lit.
Taine's Hist. of Eng. Lit., V. 1, Bk. 2, Chap. 1–4.
Warton's Hist. of Eng. Poetry, sec. 61.
Whipple's Lit. of the Age of Elizabeth. Originally published in Atlan., V. 19–22. ("The most glorious of all the expressions of the human mind.")
Brit. Q., **42**. 29 (Elizabethan Poetry). Same, Ecl. M., **65**. 465.
Ed. R., **18**. 275–278, 285–288.

Victorian Literature.

Craik's Hist. of Eng. Lit., **2**. 546.
McCarthy's Hist. of Our Own Times (Harper's ed.), V. 1, Chap. 29, p. 524; V. 2, Chap. 67, p. 629.
Morley: 1. Eng. Lit. in the Reign of Victoria.
2. First Sketch of Eng. Lit., Chap. 13.
Stedman's Victorian Poets. First published in Scrib. Mo., V. 5–10.
Taine's Hist. of Eng. Lit., V. 2, Bk. 5.
Welsh's Development of Eng. Lit., V. 2, Chap. 6.
Ward's Reign of Queen Victoria, **2**. 445, 561.

For Victorian substitute

Augustan Literature.

Ap. Am. Cyc., **10**. 195.
Crutwell's Hist. of Rom. Lit., Bk. 2, Pt. 2.
Encyc. Brit., art. Rom. Lit., **20**. 721.
Merivale's Hist. of the Romans (N. Y.), V. 4, Chap. 41, pp. 435–466.
Simcox's Hist. of Lat. Lit., V. 1, Pt. 3. ("Its literature represents the highest elaboration of form ever attained in Latin, and the highest elevation of thought.")
Teuffel's Hist. of Rom. Lit. (Lond., 1873), **1**. 384.

CHAUCER AND SPENSER.

171. *Is Chaucer a greater poet than Spenser?*

Chaucer and Spenser appear in contrast, yet not so much in opposition as complementary. Chaucer is the poet of the real, of actual life and character; Spenser of the ideal, of the spiritual. Hence Chaucer is more outward and worldly, Spenser more inward and unworldly. Chaucer presents a pleasing array of life-like pictures; Spenser's imagination teems with an endless succession of fancies. Chaucer is more on a level with men, and knows and is known by them; while Spenser attracts and draws upward.

CHAUCER.

Chaucer is one of the earliest and one of the greatest of English poets, and has been justly named "the father of English poetry."

A lover of nature and of man, his spirit is joyous and free. He excels in description and in the painting of character. His poetry is neither deep nor high; but it is large, full, various, living, inspiring. It is the poetry of humanity and of life. He is genial and sympathetic, and even his satire is without a sting. A man of the world who tasted the vicissitudes of fortune, he goes down through all time for what he was in himself.

Poetical Works: 1. Tyrwhitt's ed. (Lond.), 1 vol.
2. Gilman's ed., with Life (Bost.), 3 vols.
Allibone's Dict. of Authors, 1. 373.
Bascom's Philos. of Eng. Lit., Lect. 3.
Mrs. Browning's Life, Letters, and Essays (N. Y., 1877), V. 2, The Book of the Poets, p. 12.
Chamb. Cyc. of Eng. Lit., V. 1, First Period.
Craik's Hist. of Eng. Lit. (N. Y.), 1. 266.
Disraeli's Amenities of Eng. Lit., 1. 184.
Ellis's Specimens of the Early Eng. Poets (Lond., 1811), V. 1, Chap. 8.
Encyc. Brit., 8th ed., 6. 432; 9th ed., 5. 449.

Green: 1. Hist. of the Eng. People (Harper's ed.), **1.** 502–509.
2. Short Hist. of the Eng. People, Lond., 1875, pp. 213–216; Harper's ed., pp. 236–240.
Hallam's Lit. of Europe. See Index.
Lord's Beacon Lights of Hist., V. 3, Lect. 26.
Lounsbury's Studies in Chaucer, 3 vols. (N. Y., 1891).
Lowell's My Study Windows, p. 227. Same, No. Am., **111.** 155.
Minto's Characteristics of Eng. Poets, Chap. 1.
H. Morley: 1. First Sketch of Eng. Lit., Chap. 4.
2. Eng. Writers, V. 5, Chap. 6–13.
3. Shorter Eng. Poems, Chap. 4.
Morley and Tyler's Man. of Eng. Lit., Pt. 3, Chap. 1.
Maude G. Phillips's Pop. Man. of Eng. Lit. (N. Y., 1885), **1.** 31.
Reed's Lectures on the Eng. Poets, V. 1, Lect. 3.
Taine's Hist. of Eng. Lit., V. 1, Bk. 1, Chap. 3.
Thoreau's Week on the Concord and Merrimac Rivers, pp. 386–393.
A. W. Ward's Chaucer (English Men of Letters S.).
Thos. H. Ward's Eng. Poets, **1.** 1.
Warton's Hist. of Eng. Poetry, sec. 12–18.
Welsh's Development of Eng. Lit., **1.** 204.
Bib. Sac., **11.** 394.
Blackw., **2.** 558 (Chaucer and Spenser: Hazlitt); **57.** 617; **58.** 114.
Macmil., **24.** 268. Same, Liv. Age, **110.** 738.
No. Brit., **10.** 293 (Am. ed., p. 158). Same, Ecl. M., **17.** 64.
Penny M., **10.** 65–495. See Index. **14.** 65–497. See Index.
Quar., **134.** 225 (Chaucer and Shakespeare), (Am. ed., p. 119). Same, Liv. Age, **117.** 195.
Retros., **9.** 172.
Westm., **86.** 184 (Am. ed., p. 83). Same, Ecl. M., **67.** 684. Same, Liv. Age, **111.** 416.
Westm., **96.** 381 (Am. ed., p. 183).

SPENSER.

Spenser, though unlike Chaucer, deserves, from his excellence and eminence, to be classed with him. For the beauty and elevation of his writings he has been named "the poet of poets." In spirit he was moral and religious. Inspired by the better side of chivalry, he led on to the moral purity and earnestness of Puritanism. Representing the better spirit of his age, he won the hearts of his

contemporaries, and made for himself a name noble and lasting.

He took from his predecessors and gave to his successors. The great poets who followed him drank freely of his spirit. The exuberance of his fancy gave luxuriance to his style. He dwelt in an ideal world, which to his readers he makes as real as it was to himself.

Poetical Works: 1. Hillard's ed. (Bost., 1839), 5 vols.
2. Child's ed., Brit. Poets (Bost.. 1855), 5 vols.
Allibone's Dict. of Authors, **2.** 2202.
Bascom's Philos. of Eng. Lit., Lect. 5.
Mrs. Browning's Life, Letters, and Essays (N. Y., 1877), V. 2, The Book of the Poets, pp. 38–42.
Chamb. Cyc. of Eng. Lit., Third Period.
Chateaubriand's Sketches of Eng. Lit., trans. (Lond., 1837), **1.** 225.
Church's Spenser (Eng. Men of Letters S.).
Craik: 1. Spenser and his Poetry, 3 vols.
2. Hist. of Eng. Lit. (N. Y.), **1.** 506.
Disraeli's Amenities of Eng. Lit., **2.** 109, 126.
Ellis's Specimens of the Early Eng. Poets (Lond., 1811), **2.** 232.
Encyc. Brit., 8th ed., **20.** 505; 9th ed., **22.** 392.
Green: 1. Hist. of the Eng. People (Harper's ed.), **2.** 462–467.
2. Short Hist. of the Eng. People, Chap. 7, sec. 7, Eng. ed., pp. 413–417; Harper's ed., pp. 423–427.
Hallam's Lit. of Europe. See Index.
Lowell's Among My Books, 2d S., p. 125. Same, No. Am., **120.** 334.
Maurice's Friendship of Books, Lect. 8. p. 319.
Minto's Characteristics of Eng. Poets, Chap. 4.
H. Morley: 1. First Sketch of Eng. Lit., pp. 441–457.
2. Shorter Eng. Poems, Chap. 11., sec 1, p. 203.
Morley and Tyler's Man. of Eng. Lit., p. 239.
Maude G. Phillips's Pop. Man. of Eng. Lit. (N. Y., 1885), **1.** 129.
Reed's Lectures on the Brit. Poets, Lect. 4.
Saintsbury's Hist. of Elizabethan Lit. (Lond. and N. Y., 1887), Chap. 4.
Taine's Hist. of Eng. Lit., **1.** 180–200.
Ward's Eng. Poets, **1.** 275 (Church).
Welsh's Development of Eng. Lit., **1.** 358.

Whipple's Lit. of the Age of Elizabeth, p. 189. Same, Atlan., **21**. 395.
And. R., **12**. 372.
Blackw., **34**. 824; **36**. 408, 681, 715; **37**. 49, 540, 659.
Blackw., **99**. 200. Same, Liv. Age, **88**. 673.
Chr. Exam., **28**. 208.
Cornh., **39**. 663 (Heroines of Spenser: Dowden). Same, Liv. Age, **141**. 771.
Ecl. M., **64**. 210 (As a Sacred Poet).
Ed. R., **7**. 203; **25**. 59 (Spenser and Chaucer).
Ed. R., **161**. 142 (As a Philosophical Poet). Same, Liv. Age, **164**. 579.
New York R., **8**. 50.
No. Am., **50**. 174. Putnam, **5**. 31.
Retros., **12**. 142 (Minor Poems).
Westm., **87**. 133 (Am. ed., p. 60).

SHAKESPEARE AND GOETHE.

172. *Was Shakespeare a greater genius than Goethe?*

In the objectivity of his writings Shakespeare has reached the height of genius; while in the subjectivity of his writings Goethe has shown the capacity, the growth, and the wide and varied culture of a great mind. Shakespeare, in the quiet pursuit of a practical purpose, produced masterpieces of genius which are the wonder of the world; Goethe, with a steadfast devotion to culture and to the great work of his life, wrought out, in a variety of literary forms, works of the highest excellence, showing the scope and power of his genius. In Shakespeare's dramas the extremes, and all varieties, of character and of life are represented with striking fidelity; while the writings of Goethe have had a controlling influence on modern thought in its essential spirit. Both were possessed of large receptivity and high creative power; and each, in a different way, gave clear proof of great genius.

SHAKESPEARE.

The dramas of Shakespeare are especially characterized by their *objectivity;* that is, by their clear representation

of the subject unmingled with the personal characteristics of the author's own mind. In this way it comes to pass that Shakespeare is, in his works, at once unknown and well known. Himself he transforms into his characters, becoming each of them in turn, so that it is these that are known. But in the knowing of them, taken singly and together and considered in their variety and perfection, there is revealed as their creator a mind of matchless genius. Compared with this revelation of the breadth, depth, versatility, and amazing productiveness of his mind, the few details of his personal history which can be verified seem insignificant and incongruous.

The genius of Shakespeare, then, is coincident with his incomparable productions. These are his indubitable, lasting, and glorious monument, and as they grow upon the world his fame grows with them. What they are, he is; and the perfection of his genius is manifest in this, that he was what he wrote. It is in this way that, notwithstanding the objectiveness of his writings, he is yet so absolutely identified with them.

He had a mind so comprehensive, complete, and original that, while appropriating materials which he found, he transformed them by the energy of his genius into new and wonderful creations. Yet he is human, and has his limitations. If in his own sphere he is unapproachable, his sphere is not all-comprehensive.

Allibone's Dict. of Authors, **2**. 2023–2931. Crit. Opinions.
Bascom's Philos. of Eng. Lit., pp. 117–127.
Bryant's Prose Writings (N. Y., 1884), **2**. 300.
Chateaubriand's Sketches of Eng. Lit., trans. (London, 1837), **1**. 229.
J. F. Clarke's Memorial and Biographical Sketches, p. 303.
Coleridge's Works (Harper's ed.), **4**. 46–67.
Craik's Hist. of Eng. Lit., **1**. 585. ("Apart from his dramatic power, he is the greatest poet that ever lived.")
De Quincey's Writings (Bost., 1860), Biographical Essays, pp. 72–86. Same, Encyc. Brit., 8th ed., **20**. 85–89.
Disraeli's Amenities of Eng. Lit., **2**. 186.
Dowden's Shakespeare: his Mind and Art., Chap. 1, 2.

Emerson's Representative Men. Prose Works, **2.** 103.
Encyc. Brit., **21.** 737.
Gervinus's Shakespeare Commentaries, trans., p. 830.
Giles's Human Life in Shakespeare.
Goethe's Conversations with Eckermann, trans. (Lond., 1879), Dec. 25, 1825, pp. 163–164. Same, Blackie's Wisdom of Goethe (N. Y., 1883), pp. 139–140.
Green: 1. Hist. of the Eng. People (Harper's ed.), Bk. 6, Chap. 7. pp. 472–485.
2. Short Hist. of the Eng. People (Eng. ed.), Chap. 7, sec. 7, pp. 421–428 (Harper's ed.), pp. 430–436.
Hallam's Lit. of Europe, (Harper's ed.), V. 1, Pt. 2, Chap. 6, sec. 34–53, pp. 371–377.
Hudson's Shakespeare: his Life, Art, and Characters, art. **1.** 127–258.
Victor Hugo's William Shakespeare, trans. (Chicago, 1887), Pt. 2, Bk. 1, 2; Pt. 3, Bk. 1.
Lowell's Among My Books, 1st S., p. 151, 2 articles in 1. Same, Atlan, **3.** 111, and No. Am., **106.** 629.
Masson's Three Devils and other Essays, p. 67. Same, Brit. Q., **16.** 515–532. Same, Liv. Age, **36.** 605–612.
Minto's Characteristics of Eng. Poets, Chap. 7.
Moulton's Shakespeare as a Dramatic Artist, 2d ed. rev. (Ox., 1888).
Müller's Chips from a German Workshop, **3.** 214.
Maude G. Phillips's Man. of Eng. Lit. (N. Y., 1885), **1.** 171
Saintsbury's Hist. of Elizabethan Lit. (Lond. and N. Y., 1877), Chap. 5.
Schlegel's Dramatic Art and Lit., Lect. 22–23.
Taine's Hist. of Eng. Lit., V. 1, Bk. 2, Chap. 4.
Ulrici's Shakespeare's Dramatic Art, V. 1, Bk. 3, Chap. 5–8.
A. W. Ward's Hist. of Eng. Dramatic Lit., V. 1, Chap. 4, esp. pp. 502–513.
Thos. W. Ward's Eng. Poets, **1.** 435 (Dowden).
Welsh's Development of the Eng. Lit. and Lang., **1.** 373
Whipple's Lit. of the Age of Elizabeth, p. 32. Same, Atlan., **19.** 715; **20.** 178.
White's Life and Genius of Shakespeare. Same, White's ed. of Shakespeare's Works, V. 1. ("Homer and Dante saw; he not only saw, but was.")
Atlan., **3.** 657.
Blackw., **69.** 647–651
Cent., **7.** 780 (The Worship of Shakespeare).
Chr. Exam., **67.** 178. Same, Giles's Human Life in Shakespeare, Chap. 1.

Contemp., **43**. 883. Same, Ecl. M., **101**. 240.
Fortn., **23**. 613; **25**. 24 (Swinburne).
Fortn., **50**. 405 (Dowden). Same, Liv. Age, **179**. 131. Same, Ecl. M., **111**. 668.
Nation, **1**. 23.
National, **6**. 384. Same, Ecl. M., **106**. 86.
Nat. Q., **17**. 227.
New Eng., **40**. 304 (Shakespeare in the 17th Century).
No. Am., **85**. 490.
No. Brit., **12**. 115 (Am. ed., p. 62).
Quar., **131**. 1. Same, Ecl. M., **77**. 513, 732.
Retros., **7**. 378 (Poems of Shakespeare).

GOETHE.

The life and personality of Goethe are well known, and have an inseparable connection with his writings. His life was devoted to thought, to writing, and to self-development, or self-culture; and the development of his mind, or the progress of his thought, is coincident with the order or succession of his productions. Absorbed in the consciousness of his own inner life, his aim was concentrated on the promotion of his growth to perfection. Hence his writings are subjective, as identified with his life, both inner and outer.

Goethe is one of the best representatives of the modern mind in its distinctive spirit, thought, and tendency. He has, in a large degree, its comprehension, its manifoldness, its freedom and independence, its boldness in investigation, its insight, its forward look. Hence his influence is larger and more potent than that of mere literary genius. The spirit of the age possessed and wrought in him, and to the progress of thought he gave a strong and lasting impulse.

He had a mind large, complete, and harmonious, self-contained, and active and persistent in working out the problems of human life and destiny. His life-work was the translation of human thought into the highest ideal. This high aim gave a unity and grandeur to his life and to his work. Withal, he was an artist, with an eye always to the highest beauty of form and of thought.

Duntzer's Life of, trans.
Grimm's Life and Times of, trans., esp. Lect. 1, Introd.
Hayward's Goethe (For. Classics for Eng. Readers).
Lewes's Life of (Lond., 1864), esp. Bk. 2, Chap. 2 (Compares him with Shakespeare on p. 54).
Alcott's Concord Days, p. 157.
Ap. Am. Cyc., **8**. 65.
Arnold's Mixed Essays, p. 274.
Bancroft's Lit. and Historical Miscellanies, p. 188.
Boyesen's Essays on Ger. Lit. (N. Y., 1892).
Blackie's Wisdom of Goethe: Estimate of his Character.
O. Browning's Goethe: his Life and Writings (N. Y.).
Bryant's Prose Writings (N. Y., 1884), **2**. 335.
Carlyle's Essays, **1**. 152, 204, 453; **3**. 145, 156.
De Quincey's Biographical Essays, p. 227. Same, Encyc. Brit., 8th ed., **10**. 693.
Emerson's Representative Men: Prose Works, **2**. 139.
Encyc. Brit., **10**. 537.
Margaret Fuller's Life Without and Within, p. 23.
Hedge: 1. Prose Writers of Germany (Philad., 1870), p. 263.
2. Hours with German Classics (Bost., 1886), Chap. 15.
Helmholtz's Pop Sci. Lectures (N. Y., 1881), p. 33 (On Goethe's Scientific Researches).
Hutton's Essays in Lit. Criticism, p. 1. Same, Nat. R., **2**. 241. Same, Liv. Age, **50**. 1.
Masson's Three Devils, and Other Essays, p. 99 (Compared with Shakespeare). Same, For. Q., **16**. 532–543. Same, Liv. Age, **36**. 612–615.
Menzel's Ger. Lit., Am. trans. (Bost., 1840), **3**. 3 (Adverse).
Scherer's Hist. of Ger. Lit., trans. (N. Y., 1886). **2**. 145.
B. Taylor's Studies in Ger. Lit., Chap. 10, 11. ("Homer is specially epic, Shakespeare specially dramatic, and in Goethe we find the highest equal development of all the powers of the human mind." p. 325. — "Shakespeare is universal in his apprehension of human nature· Goethe is universal in his range of intellectual capacity and in his culture. One is greater, the other is riper." p. 329).
And. R., **12**. 36.
Blackw., **112**. 675. Same, Ecl. M., **80**. 172. Same, Liv. Age, **116**. 3.
Chr. Exam., **8**. 187.
Chr. R., **21**. 412.
Contemp., **46**. 161, 488, 653 (Seeley). Same, Liv. Age, **162**. 771; **163**. 339, 726. Same, Ecl. M., **103**. 433, 779.

Contemp., **49**. 742 (Müller). Same, Liv. Age, **170**. 259. Same, Ecl. M., **107**. 207.
Contemp., **50**. 788 (Caird). Same, Ecl. M., **108**. 145. ("The most modern of the moderns.")
Ed. R., **26**. 304; **92**. 188 (Am. ed., p. 98). Same, Ecl. M., **21**. 98. Same, Liv. Age, **26**. 365.
Ed. R., **106**. 194 (Am. ed., p. 101). Same, Liv. Age, **54**. 769.
Fraser, **36**. 481 (Goethe and his Critics).
Lit. and Theol. R., **2**. 282.
Nat. Q., **5**. 227.
No. Am., **19**. 303.
New Eng., **42**. 141.
Pop. Sci. Mo., **17**. 406 (Goethe and the Artistic Study of Nature).
Westm., **58**. 479 (Am. ed., p. 258), (Goethe as a man of Science). Same, Ecl. M., **27**. 460.

HAMLET'S MADNESS.

173. *Was the apparent madness of Hamlet altogether feigned?*

The character of Hamlet forms an interesting subject of study, being one of the most celebrated in all literature. Of his character and career, his madness is but an incident; yet it is one not easily resolved, and about which there is room for difference of opinion. The weakness of his character is in his indecision, its strength in his thought. But his strength is the source of his weakness; his thought the cause of his indecision.

Now what relation has his madness to his character, considered in this general view? Was his mind one which might become at least partially disordered by the scenes through which he passed? Did he exhibit symptoms of a mind really disordered? Did the preponderance of his thought give him self-command, so that he would not lose himself? or did it overweight him, so as to bring his mind into actual disorder? Did the weakness of his will lead him not only to indecision, but to a real weakness of mind by which he might lose control of his faculties?

On the other hand, what motives might lead him to feign a madness which would seem real? Might caution lead him to do this that he might not be thwarted in his attempt to unveil the crime of his father's murder? Did the king credit his madness as a fact? or did he suspect that it was feigned?

Allibone's Dict. of Authors, **2**. 2031 (Gives extracts from authorities).
Conington's Lect. on Hamlet, Mis. Works, V. 1.
Dowden's Shakespeare: His Mind and Art (Lond.), pp. 144–147.
Gervinus's Shakespeare Commentaries, trans., p. 550.
Hudson: 1. Works of Shakespeare, Hudson's ed. (Bost., 1852), **10**. 185–186.
2. Shakespeare: his Life, Art, and Characters (Bost., 1872), **2**. 248–257.
Hugo's William Shakespeare, trans. (Chicago, 1887), pp. 234–235.
Lowell's Among My Books, 1st S., pp. 219–222. Same, No. Am., **106**. 666–668.
Maudsley's Body and Mind, rev. ed. (N. Y., 1874), pp. 142–149. Same, Westm., **83**. 79–84. Same, Ecl. M., **64**. 464–468.
Snyder's System of Shakespeare's Dramas, **1**. 207–213. Same, in substance, J. Spec. Philos., **7**. (Jan.) 72–75.
Taine's Hist. of Eng. Lit., **1**. 336–340.
White's Studies in Shakespeare, p. 93.
Atlan., **49**. 388.
Blackw., **2**. 509; **37**. 244; **46**. 449.
Quar., **49**. 181, 184–187.

THE BACON-SHAKESPEARE QUESTION.

174. *Is it probable that Lord Bacon is the real author of the plays attributed to Shakespeare?*

His dramas have made Shakespeare, of all names, one of the most renowned. Hence, to raise the question of the authorship of the dramas is to put in doubt his competency, by genius and learning, to produce them. The seeming disparity of the little that is known of his life with the great-

ness of his assumed genius seems to give occasion for such doubt, notwithstanding the contemporary evidence in his favor.

The arguments in favor of Bacon as the author are his competency in both genius and learning; numerous parallelisms of word and thought in passages of his writings and passages of the plays; and the alleged discovery of a cipher of Bacon in the plays, which, it is contended, demonstrates his authorship as a fact.

It is a question of fact; and, considered as such, the claim of Shakespeare to the authorship does not seem to have been seriously impaired.

Wyman's Bibliography of the Bacon-Shakespeare Controversy (Saml. C. Cox & Co., Cin.), 119 pp. (Gives references to all that has been published on the subject on both sides, to the date of publication).

Miss Delia Bacon: 1. Philos. of the Plays of Shakespeare (Bost., 1857).
2. Putnam, **7.** 1.

Corson's Introd. to the Study of Shakespeare (Bost., 1889), pp. 25-31.

Donnelly's Great Cryptogram (Chicago, 1888).

Holmes's Authorship of Shakespeare, new ed., rev. (Bost., 1886), 2 vols.

Morgan, The Shakesperean Myth (Cin., 1881).

Mrs. Pott's Promus of Formularies and Elegancies (Lond., 1883).

W. H. Smith's Bacon and Shakespeare.

Halliwell-Phillips's Outlines of the Life of Shakespeare (Cited as giving an authentic account of what is known of Shakespeare's Life).

White: 1. Life and Genius of Shakespeare.
2. Studies in Shakespeare, p. 151. Same, Atlan., **51.** 507.

And. R., **9.** 479.

Appleton, **21.** 112, 336, 481; **23.** 481; **24.** 14.

Atlan., **11.** 50 (Recollections of Miss Bacon, by N. Hawthorne).

Blackw., **80.** 616; **143.** 256.

Critic, **8.** 321 (Who wrote Dickens?); **11.** 211 (Lathrop).

Ecl. M., **104.** 70.

Fraser, **90.** 164 (Rev. of Holmes). Same, Liv. Age, **123.** 131.

Forum, **4.** 214 (Rev. of Donnelly: R. A. Proctor).
Harper, **34.** 263.
Lit. W. (Bost.), **18.** 317, 320, 346.
Liv. Age, **51.** 481 (W. H. Smith's Letter to Lord Ellesmere).
Nation, **2.** 402; **46.** 136; **47.** 135.
Nat. R., **5.** 72 (Rev. of Miss Bacon).
New Eng., **42.** 365 (Rev. of Mrs. Potts).
19th Cent., **23.** 127 (Dethroning Tennyson: Swinburne).
No. Am., **85.** 493–499 (Rev. of Miss Bacon); **104.** 276 (Rev. of Holmes); **132.** 163 (Did Shakespeare write Bacon's Works? J. F. Clarke); **144.** 572; **145.** 57 (The Shakespeare Myth: Donnelly); **145.** 422 (Bacon's Claim and Shakespeare's "Aye": Black); **145.** 555, 602; **151.** 732 (Donnelly); **152.** 47 (Rolfe: Reply to Donnelly).
Westm., **131.** 522 (R. Lee).

GOETHE AND SCHILLER.

175. *Was Goethe a greater poet than Schiller?*

As the two great German poets whose works have taken their place in general literature, and as contemporaries and friends who exercised an influence each upon the other, Goethe and Schiller are fitly contrasted. Their unlikeness makes their comparison a contrast.

Even if Goethe were the greater genius, does this make it certain that he was the greater poet? Yet was not the greatness of his genius exhibited especially in his poetry?

If Goethe was the poet of culture and of intellect, Schiller was the poet of the people. His poetry, involved neither in obscurity nor in mystery, was on a level with the popular apprehension.

If Goethe attained greater serenity, Schiller had more intensity. If Goethe had a wider scope, Schiller had a greater concentration of aim. Thus there was a balance, each possessing qualities which the other lacked. As to which was on the whole superior, judgments may differ.

They could scarce be called rivals, since they worked, each according to his gift, not in antagonism, but in fraternal harmony.

GOETHE.

Poetic and Dramatic Works, trans. (Bohn's ed.).
Grimm's Life and Times of Goethe, Lect., 21, 22, 25.
Lewes's Life of Goethe, Bk. 6, Chap. 1, 6–8; Bk. 7, Chap. 7.
Bancroft's Lit. and Historical Miscellanies (N. Y., 1855), p. 188.
Gostwick and Harrison's Outlines of Ger. Lit., Chap. 18–20.
Hedge's Hours with Ger. Classics, Chap. 15.
Menzel's Ger. Lit., trans. (Bost., 1840), **3**. 3.
Scherer's Hist. of Ger. Lit., trans. (N. Y., 1886), **2**. 145.
Madame de Staël's Germany, trans. (N. Y., 1860), V. 1, Pt. 2, Chap. 7, 13, pp. 227–233, Chap. 21–23.
B. Taylor's Studies in Ger. Lit., Chap. 10, 11.
Blackw., **56**. 54, 417 (Poems and Ballads of).
Blackw., **112**. 675. Same, Ecl. M., **80**. 172. Same, Liv. Age, **116**. 3.
Brit. Q., **78**. 419 (Am. ed., p. 227). Same, Ecl. M., **102**. 119.
Contemp., **46**. 161, 488, 653. Same, Liv. Age, **162**. 771; **163**. 339, 726. Same, Ecl. M., **103**. 433, 779.
Fraser, **59**. 710. Same, Ecl. M., **49**. 53 (Poems and Ballads).

For other references on Goethe, see page 298.

SCHILLER.

Poetic and Dramatic Works, trans. (Bohn's ed.).
Poems and Ballads, trans., with Life by E. B. Lytton. Chandos Classics (Lond. and N. Y., 1887).
Carlyle's Life of Schiller.
Duntzer's Life of, trans. (Lond., 1883).
Sime's Schiller (For. Classics for Eng. Readers).
Ap. Am. Cyc., **14**. 671.
Bancroft's Lit. and Historical Miscellanies, pp. 180–188.
Carlyle's Essays, **2**. 245.
De Quincey's Biographical Essays, p. 263. Same, Encyc. Brit., 8th ed., **19**. 716 ("The representative of the German intellect in the highest form." — "Wallenstein, an immortal drama, and, beyond competition, the nearest in point of excellence to the dramas of Shakespeare.")
Encyc. Brit., 9th ed., **21**. 395.
Gostwick and Harrison's Outlines of Ger. Lit., Chap. 21–22.
Hedge: 1. Prose Writers of Germany (Philad., 1870), p. 365. ("Schiller is the poet of the people.")
2. Hours with Ger. Classics. Chap. 16.
Menzel's Hist. of Ger. Lit., trans. (Bost., 1840), **3**. 141–159.

Müller's Chips from a Ger. Workshop, **3.** 74. ("In thought, feeling, and language the most truly German of all the poets of Germany.")
Scherer's Hist. of Ger. Lit., **2.** 199
Madame de Staël's Germany, trans. (N. Y., 1860), V. 1, Pt. 2, Chap. 8, 17–20. ("Schiller was a man of uncommon genius and of perfect sincerity.")
B. Taylor's Studies in Ger. Lit., Chap. 9. ("Few poets have ever excited more enthusiasm, sympathy, and love in the human race than Friedrich Schiller.")
Blackw., **69.** 651 ("Like Shakespeare, Schiller was a lyric poet of the very highest order"). **114.** 183. Same, Liv. Age, **118.** 707. Same, Ecl. M., **81.** 513.
Chr. Exam., **16.** 365; **22.** 235; **25.** 385.
Ed. R., **53.** 82 (Schiller and Goethe).
For. Q., **30.** 281. ("His appearance was one of the greatest phenomena which the modern world has seen.")
Meth. Q., **24.** 242.
Nat. Q., **6.** 207.
No. Am., **16.** 397; **17.** 268; **39.** 1.

MEPHISTOPHELES AND SATAN.

176. *Is Goethe's Mephistopheles a better conception of the Prince of Darkness than Milton's Satan?*

Milton's Satan is the great rebellious archangel, the chief of the rebel hosts, who chooses evil for his good, and is the irreconcilable foe of God. His purpose and aim are, in opposition to God, to destroy good and promote evil. To this he gives himself; for this he uses his great powers. For, though fallen far, he is still great. He feels his greatness in himself; and he so manifests it, in unconquerable resolution and untiring effort, that, spite of his bad cause, he almost excites admiration.

The character of Mephistopheles is quite different. Without grandeur, or even dignity, he is the perfection of meanness, an object for contempt and loathing. This impression is made, not by his outward appearance, but by an inner view of his character. As his character comes to be under-

stood, he is seen to be utterly and intensely bad. There is in him nothing to excite admiration, or even sympathy.

Attention is drawn to Satan rather in what he *says* and *does*, but to Mephistopheles in what he *is*.

MEPHISTOPHELES.

Bancroft's Lit. and Historical Miscellanies, p. 198. ("A very devil, hideous and mean.")
Carlyle's Essays, **1**. 163–164.
Conway's Demonology and Devil Lore (N. Y), V. 2, Chap. 25, esp. pp. 347–352. See Index.
Gostwick and Harrison's Outlines of Ger. Lit. (N. Y.), pp. 284–285.
Grimm's Life and Times of Goethe. Am. trans. (Bost., 1880), pp. 507–512.
Hedge's Hours with Ger. Classics, p. 300.
Masson's Three Devils, and Other Essays, pp. 32–47. Same, Fraser, **30**. 657–662. ("Mephistopheles is the spirit of evil in modern society." — "A devil to the very core.")
Menzel's Ger. Lit., trans. by Felton (Bost., 1840), **3**. 17–19.
Madame de Staël's Germany, trans. (N. Y., 1860), **1**. 362–363. ("A civilized devil.")
B. Taylor's Studies in Ger. Lit., pp. 356–360. ("Mephistopheles is one of the most remarkable creations in literature.")
Blackw., **112**. 691–692. Same, Ecl. M., **80**. 184–185. Same, Liv. Age, **116**. 15. ("The character of Mephistopheles is perhaps the most wonderful creation in all fiction." — "A true devil, without one mitigating feature, one compunction, one feeling, good or bad.")
Cornh., **14**. 687, The Devil and Dr. Faustus (Gives the legend, which may be compared with Goethe's representation).
J. Spec. Philos., **16**. 320.

SATAN.

Addison's Spectator, Nos. 273, 309, 321, 357.
Allibone's Dict. of Authors, **2**. 1307, 1309.
Bascom's Philos. of Eng. Lit., pp. 133–134.
Channing's Works, **1**. 15–17.
Chateaubriand's Sketches of Eng. Lit., trans. (Lond., 1837), **2**. 142–143. ("Satan is acknowledged to be an incomparable creation." — "'Satan is not the hero of his poem, but the masterpiece of his poetry.' Quoted from Luis Racine.")

Conway's Demonology and Devil Lore (N. Y.), **2.** 126.
Green's Hist. of the Eng. People (Harper's ed.), **3.** 377–378.
Hallam's Lit. of Europe (Harper's ed.), **2.** 373.
Hudson's Shakespeare: his Life, Art, and Characters, **1.** 252–253.
Macaulay's Essays, art. Milton, **1.** 228–229. Same, Ed. R., **42.** 321–322.
Masson's Three Devils, and Other Essays, pp. 3–32, 46–47. Same, Fraser, **30.** 648–657, 662.
Taine's Hist. of Eng. Lit., V. 1., Bk. 2, Chap. 6, pp. 449–453.
Welsh's Development of Eng. Lit., **1.** 480–485.
Contemp., **22.** 353–355.
Nat. R., **9.** 179–182.
No. Am., **8.** 344.
No. Brit., **16.** 332–333 (Am. ed., pp. 175–176).

DRYDEN AND POPE.

177. *Was Dryden a greater poet than Pope?*

Dryden and Pope are the two chief representatives of a school of English poetry, one as its founder, the other as its perfecter, which makes prominent the form or style. Of the two, Dryden has the larger range, but Pope is the more painstaking and correct. Dryden had a fertile mind, and, for the best execution, wrote too much; while Pope gave the utmost care to the perfection of form.

Both were satirists, and both were also didactic. Each was affected by, and reflected, his age. Neither attained the first rank among poets, yet in their rank both stand high. Pope studied Dryden, and followed him as master; yet he stands for himself, on the merits of his own genius and on the excellence of his own performance. If Dryden had greater original genius, Pope cultivated his genius with more assiduity, and in some important respects improved on his master.

DRYDEN.

Sir Walter Scott's Life and Works of.
Poetical Works of, with Life by Mitford. British Poets (Bost.).
Works (Harper's ed.), with Life by Mitford.

Allibone's Dict. of Authors, **1.** 522.
Bascom's Philos. of Eng Lit., pp. 149–154.
Mrs. Browning's Life, Letters, and Essays (N. Y., 1877), V. 2, The Book of the Poets, p. 78.
Chamb. Cyc. of Eng. Lit., Fourth Period, Poets, Dramatists.
Craik's Hist. of Eng. Lit., **2.** 115.
Encyc. Brit., 8th ed., **8.** 202; 9th ed., **7.** 488.
Gosse's Hist. of 18th Cent. Lit. (Lond. and N. Y., 1889). See Index.
Hallam's Lit. of Europe. See Index.
Johnson's Lives of the Poets. ("His compositions are the effect of a vigorous genius operating on large materials.")
Lowell's Among My Books, 1st S., p. 1. Same, No. Am., **107.** 186.
Macaulay's Essays, **1.** 321. Same, Ed. R., **47.** 1. ("The public voice has assigned to Dryden the first place in the second rank of our poets.")
Masson's Three Devils, and Other Essays, p. 153. Same, Brit. Q., **20.** 1. Same, Ecl. M., **32.** 537.
Morley's First Sketch of Eng. Lit. See Index.
Morley and Tyler's Man. of Eng. Lit., p. 430.
Nicoll's Landmarks of Eng. Lit., pp. 134–145.
Perry's Eng Lit. in the 18th Cent. See Index.
Maude G. Phillips's Pop. Man. of Eng. Lit. (N. Y., 1885), **1.** 389.
Saintsbury's Dryden (Eng. Men of Letters S.) ("The greatest craftsman in English letters." — "His range is enormous.")
Taine's Hist. of Eng. Lit., V. 2, Bk. 3, Chap. 2.
Ward's Eng. Poets, **2.** 437.
Welsh's Development of Eng. Lit., **2.** 54.
Blackw., **57.** 133, 369, 503.
Ed. R., **13.** 116; **102.** 1.
Nation, **32.** 337 (Saintsbury's Dryden).
Quar., **146.** 289 (Am. ed., p. 155). Same, Liv. Age, **139.** 579.
Westm., **63.** 336 (Am. ed., p. 176). Same, Liv. Age, **45.** 432.

POPE.

Poetical Works, with Life by Dyce. Brit. Poets (Bost.).
Allibone's Dict. of Authors, **2.** 1024.
Bascom's Philos. of Eng. Lit., pp 157–160.
Birrell's Obiter Dicta, 2d S., Chap. 2.
Mrs. Browning's Life, Letters, and Essays (N. Y., 1877), V. 2, The Book of the Poets, pp. 87–92.

Chamb. Cyc. of Eng. Lit., Fifth Period, Poets.
Conington's Mis. Writings, **1**. 1.
Craik's Hist. of Eng. Lit., **2**. 240 (Compared with Dryden).
De Quincey: 1. Biographical Essays, p. 101. Same, Encyc. Brit., 8th ed., **18**. 320.
2. Essays on the Poets, p. 147. Same, No. Brit., **9**. 299.
3. Theol. Essays, **2**. 251.
Encyc. Brit., **19**. 481.
Gosse's Hist. of 18th Cent. Lit. (Lond. and N. Y., 1889). See Index.
Johnson's Lives of the Poets. ("Dryden often surpasses expectation, and Pope never falls below it. Dryden is read with frequent astonishment, Pope with perpetual delight.")
Lowell's My Study Windows, p. 385. Same, No. Am., **112**. 178. ("Pope fills a very important place in the history of English poetry." — "In his own province he still stands unapproachably alone.")
Morley's First Sketch of Eng. Lit. See Index.
Morley and Tyler's Man. of Eng. Lit., pp. 535–540.
Nicoll's Landmarks of Eng. Lit. (N. Y.), pp. 185–194.
Perry's Eng. Lit. in the 18th Cent., Chap. 6.
Maude G. Phillips's Pop. Man. of Eng. Lit. (N.Y., 1885), **1**. 453.
Sainte-Beuve's Eng. Portraits (N. Y., 1875), p. 277.
Stephen: 1. Hours in a Library (N. Y., 1875), pp. 90, 175.
2. Pope (Eng. Men of Letters S.).
Taine's Hist. of Eng. Lit., V. 2, Bk. 3, Chap. 7.
Thackeray's Eng. Humorists, Lect. 4. ("One of the greatest literary artists England has seen.")
Ward's Eng. Poets, **3**. 55.
Welsh's Development of Eng. Lit., **2**. 107.
Blackw., **57**. 379; **104**. 259. Same, Liv. Age, **98**. 643.
Brit. Q., **55**. 413 (Am. ed., p. 219.)
Cornh., **28**. 583. Same, Liv. Age. **119**. 771. Same, Ecl. M., **82**. 69. Same, Stephen's Hours in a Library, p. 90.
Ed. R., **160**. 295.
Fortn., **12**. 641.
Fraser, **81**. 642.
Nation, **31**. 66.
No. Am., **13**. 450.
Quar., **32**. 271; **152**. 462 (Am. ed., p. 242).

WORDSWORTH AND COLERIDGE.

178. *Was Wordsworth a greater poet than Coleridge?*

Wordsworth and Coleridge were not only contemporaries, but friends, and exercised an influence each upon the other. They were congenial, yet different. Both were idealists, but Coleridge was at the same time the more metaphysical and the more imaginative. Wordsworth, concentrating his aim, gave his life to the production of his poems; while the poems of Coleridge are but the casual productions of a mind absorbed in profound and comprehensive thought. With a single and an attainable aim, Wordsworth's life-work reached completion; while, with a larger but a divided aim, Coleridge's life-work was but a fragment, a partial disclosure of his greatness.

WORDSWORTH.

Wordsworth is one of the best representatives of the school of poets that makes prominent the substance or thought. Hence his poetry is replete with thought, so that he may be called a philosophic poet, or a poetic philosopher. He may also be called a spiritual poet, since he gives the spiritual view of things. In like manner, he is ideal or transcendental.

On the other hand, it is his avowed aim to make the common and the low the subject of his verse, that he may transform and glorify it by showing its ideal significance. Simple, serene, contemplative, nature and man were, in his mind, translated into the spirit and language of pure and elevated poetry. The spirit became transparent in the form; the form was the fit expression of the spirit. Hence Wordsworth's poetry is addressed to and awakens the spiritual in man, and for its due appreciation requires a spiritual apprehension. The production of his poems was the work of his life. In them he distilled and left to the future all that was best of his own thought and inner experience.

Poetical Works, ed. by Wm. Knight (Edin., 1872), 8 vols.
Poetical Works, Brit. Poets (Bost.), 7 vols.
Poems of, chosen and edited by M. Arnold. Preface to the same, Arnold's Essays in Crit., 2d S., p. 122. Same, Macmil., **40**. 193. Same, Liv. Age, **142**. 323.
Memoirs of, by Christopher Wordsworth, 2 vols.
Myers's Wordsworth (Eng. Men of Letters S.).
Allibone's Dict. of Authors, **3**. 2843.
Chamb. Cyc. of Eng. Lit., Seventh Period, Poets.
Channing's Works (Bost., 1873), **6**. 155–156.
Coleridge's Biographia Literaria (Complete Works, Harper's ed., V. 3), Chap. 4, 14, 17, 22.
De Quincey: 1. Essays on the Poets, p. 5.
2. Lit. Reminiscences, V. 1, Chap. 10-12; V. 2, Chap. 13, 14, 21.
B. B. Edwards's Writings, **2**. 183. Same, Am. Bib. Repos., **7**. 187.
Encyc. Brit., 8th ed., **21**. 929; 9th ed., **24**. 668.
T. H. Green's Works, 2d ed. (Lond., 1889), **3**. 118–120. Same, No. Brit., **48**. 156–158.
Hazlitt's Mis. Works (Philad., 1876), V. 4, Pt. 2, p. 214.
Hutton's Essays in Lit. Crit., p. 180.
Lowell's Among My Books, 2d S., p. 201.
MacDonald's Imagination, and Other Essays (Bost.), p. 245.
Masson's Wordsworth, Shelley, etc, p. 1. Same, No. Brit., **13**. 473 (Am. ed., p. 255).
Morley's First Sketch of Eng. Lit., pp. 878–882, 896–898.
Mrs. Oliphant's Lit. Hist. of Eng. See Index.
Pater's Appreciations, p. 37.
Reed's Brit. Poets, V. 2, Lect. 15.
Shairp: 1. Aspects of Poetry, Chap. 11, 12.
2. Poetic Interpretation of Nature, Chap. 14.
3. Studies in Poetry and Philos., p. 1. Same, No. Brit., **41**. 1.
Taine's Hist. of Eng. Lit., **2**. 260–265.
Talfourd's Crit. and Mis. Writings.
Ward's Eng. Poets, **4**. 1.
Welsh's Development of Eng. Lit., **2**. 330.
Whipple: 1. Lit. and Life, p. 253.
2. Essays and Reviews, **1**. 222. Same, No. Am., **59**. 352.
Am. Presb. R., **2**. 643: **3**. 69.
Atlan., **45**. 241 (Cranch).
Blackw., **37**. 699; **49**. 359. **110**. 299. Same, Liv. Age, **111**. 131. Same, Ecl. M., **77**. 560.

Chr. Exam., **51**. 275.
Chr. Q. Spec., **8**. 127.
Chr. R., **16**. 434.
Cornh., **34**. 206. Same, Liv. Age, **130**. 615. Same, Ecl. M., **87**. 447.
Ed. R., **11**. 214; **169**. 415.
Fraser, **3**. 557, **6**. 607; **44**. 101, 186; **101**. 205. Same, Liv. Age, **145**. 88.
Fortn., **21**. 455. Same, Liv. Age, **121**. 323.
Macmil., **28**. 229. Same, Ecl. M., **81**. 469.
Meth. Q., **17**. 362.
Nation, **32**. 153.
Nat. R., **19**. 27. Same, Liv. Age, **84**. 3. Same, Ecl. M., **64**. 273, 415.
New Eng., **9**. 583.
New York R., **4**. 1.
No. Am., **18**. 356; **73**. 473; **100**. 508.
Quar., **52**. 317. **92**. 182 (Am. ed., p. 96). Same, Liv. Age, **36**. 408. Same, Ecl. M., **28**. 441.

COLERIDGE.

Coleridge was most of all a thinker, and as such a philosopher and a theologian; yet he was as distinctly a poet. He was more a thinker, because he gave his mind and his life more to thought; but his productions in poetry, though meagre in quantity, show him to be a natural and genuine poet of high excellence.

His mind was highly ideal; hence both his philosophy and his poetry are of a like character. Yet his poetry was characterized even more by imagination than by thought. Hence it is not another form of his philosophy, but a distinct and different production, showing other powers of mind.

His poetry is characterized by the beauty and purity of its spirit and the perfection of its form. Spirit and form are united in harmonious proportion, blending together, and imparting a high and refined pleasure. The spirit animates the form; the form is the full and clear expression of the spirit, without restraining its freedom. It is plainly of an inspiration which not only gives the spirit, but with it an adequate and perfect form.

Poetical Works (Brit. Poets, Bost., 1854), with Memoir.
Traill's Coleridge (Eng. Men of Letters S.), Chap. 3.
Allibone's Dict. of Authors, **1**. 405.
Ap. Am. Cyc. **5**. 51.
Bayne's Essays in Biog. and Crit. (Bost., 1858), **2**. 139–145.
Chamb. Cyc. of Eng. Lit., 7th Period, Poets.
Craik's Hist. of Eng. Lit., **2**. 478. ("Coleridge's poetry is remarkable for the perfection of its execution, for the exquisite art with which its divine spirit is endowed with formal expression." — "It was probably only quantity that was wanting to make Coleridge the greatest poet of his age.")
Encyc. Brit., 8th ed., **7**. 111–112; 9th ed., **6**. 137.
Morley's First Sketch of Eng. Lit., pp. 878–880.
Mrs. Oliphant's Lit. Hist. of Eng., **1**. 243–254, 276–283.
Pater's Appreciations, p. 64.
Reed's Lectures on the Brit. Poets, V. 2, Lect. 12.
Shairp's Studies in Poetry and Philos. (N. Y.), pp. 144–150.
Swinburne's Essays and Studies, p. 259. ("But as a poet his place is indisputable. It is high among the highest of all time.")
Ward's Eng. Poets, **4**. 102.
Welsh's Development of Eng. Lit., **2**. 277–280.
Am. Presb. R., **4**. 80.
Atlan., **45**. 483.
Blackw., **6**. 3; **36**. 542; **110**. 552. Same, Ecl M., **78**. 138. Same, Liv. Age, **111**. 643. ("His is pure poetry, as his nature is all spirit." — "No English minstrel has ever merited a higher or more perfect place among the thrones of our poetic heaven.")
Critic, **6**. 249. ("It is enough for us here that he has written some of the most poetical poetry in the language, and one poem, 'The Ancient Mariner,' not only unparalleled, but unapproached in its kind, and that kind of the rarest." — Lowell.)
No. Am., **39**. 437.
Quar., **11**. 177; **52**. 1; **125**. 78. Same, Liv. Age, .
Westm., **12**. 1.

BYRON AND SHELLEY.

179. *Was Byron a greater poet than Shelle*

Byron and Shelley were, on the whole, more unlik
alike. As revolutionary in spirit and spurned by s

they were alike; but they were unlike in the tone of their mind and in their poetic genius.

Shelley was more sincere, Byron more cynical; Shelley had more real faith, Byron was more sceptical; Shelley had more love, Byron more passion. As poet, Shelley is more ideal and mystical, Byron more clear and forcible. Each had an inspiration corresponding to his own genius. The inspiration of the one was more inward and intense, that of the other more outward and overpowering.

Byron.

Byron, considered in respect to his genius, character, and career, was one of the most striking figures of his time.

His poetry is strongly subjective. He writes himself, his feelings and experiences, as well as his thoughts. His poetry is, then, intimately associated with his life, inner and outer.

More than most men, he had in his nature the elements of good and of evil, which made discord in his own soul and arrayed him against society. The passion which made his inner and outer life tumultuous gave vigor and strength and a free and rushing movement to his verse; but it also imparted to it a spirit of independence, reaching even to revolt. Hence he was the poet of the revolution, representing the spirit of opposition to the established order. Even the restraints of morality he cast off, and his poetry is pervaded with the taint of the immoral. Notwithstanding, it has qualities of beauty and of power which give it high rank, and great popularity and influence.

Complete Poetical Works.
Poetry of, chosen and arranged by M. Arnold (1881).
Selection from Works, ed. by Swinburne.
Alger's Genius of Solitude, p. 289.
Allibone's Dict. of Authors, 1. 319.
Ap. Am. Cyc., 3. 512.
M. Arnold's Essays in Crit., 2d S., Chap. 6. Same, Pref. to Poetry of Byron chosen by Arnold. Same, Macmil., 43. 367. Same, Liv. Age, 149. 131.

Mrs. Bolton's Famous Eng. Authors, p. 102.
Bascom's Philos. of Eng. Lit., pp. 249–253.
Castelar's Life of Byron, and Other Sketches, trans. (N. Y.).
Chamb. Cyc. of Eng. Lit., 7th Period, Poets.
Chateaubriand's Sketches of Eng. Lit., trans., **2**. 341.
Craik's Hist. of Eng. Lit. (N. Y.), **2**. 518.
Encyc. Brit., 8th ed., **6**. 41–42; 9th ed., **4**. 610–612. ("He is the greatest modern preacher of 'liberty, equality, and fraternity.'" "He stands at the opening of a new era as its largest literary figure." — Minto.)
Giles's Lectures and Essays, 1. 95, 136.
Gilfillan's Mod. Lit. and Literary Men (N. Y., 1860), p. 42.
Goethe's Conversations with Eckermann, trans., Feb. 24, 1825. Same, Blackie's Wisdom of Goethe, pp. 122–125.
Hazlitt's Mis. Works (Philad., 1876), **5**. 95.
Jeffrey's Contributions to the Ed. R. Mod. Brit. Essayists (Philad.), p. 434. Same, Ed. R., **27**. 277.
Macaulay's Essays, **2**. 324. Same, Ed. R., **53**. 544.
Moore's Life of Byron (Philad., 1869), esp. **2**. 520–536.
Nichol's Byron (Eng. Men of Letters S.), Chap. 11.
Mrs. Oliphant's Lit. Hist. of Eng., V. 2, Chap. 3, 4.
Maude G. Phillips's Pop. Man. of Eng. Lit. (N. Y., 1885), **2**. 331.
Reed's Brit. Poets, **2**. 163.
Swinburne's Essays and Studies, 2d ed., p. 238. Same, Pref. to Swinburne's ed. of Byron's Works.
Taine's Hist. of Eng. Lit., V. 2, Bk. 4, Chap. 2.
Ward's Eng. Poets (Student's ed.), **4**. 244. ("He is the only British poet of the nineteenth century who is also European.")
Welsh's Development of Eng. Lit., **2**. 339.
Whipple's Essays and Reviews, **1**. 267. Same, No. Am., **60**. 64.
Am. Bib. Repos., 2d S., **1**. 206–214.
Am. Q. Obs., **2**. 291.
Blackw., **5**. 429, 512: **10**. 107; **11**. 212; **14**. 282; **16**. 530, 711; **17**. 131. **112**. 49. Same, Ecl. M., **79**. 385. Same, Liv. Age, **114**. 387.
Contemp., **40**. 179.
Ed. R., **30**. 87.
Fortn., **14**. 650 (Morley).
Fraser, **1**. 129, 356, 484; **2**. 347; **7**. 303.
Internat. R., **7**. 282.
Nation, **31**. 344; **46**. 66.
No. Am., **20**. 1; **21**. 300; **31**. 167.

Quar., **16.** 172; **19.** 215 (Sir W. Scott). **125.** 100–106. Same, Liv. Age, **98.** 526–529; **131.** 354 (Am. ed., p. 189). Same, Ecl. M., **78.** 1.
Quar., **154.** 53 (Am. ed., p. 28).
Spirit of Pilg., **1.** 393.
Temple Bar, **25.** 364. Same, Ecl. M., **72.** 547.
Westm., **12.** 269. **69.** 350 (Am. ed., p. 198). Same, Liv. Age, **57.** 580.

SHELLEY.

Shelley is one of the most ideal of poets. His mind was ideal to a high degree, and this characteristic gives his poems an air of unreality.

He seems, moreover, to have been a born non-conformist, began his career by attacking the faith and institutions of society, and as a natural consequence became a social outcast. But he lived in himself, in his thoughts and ideals; hence his poetry is subjective, as the outflow of his own spirit. It is plainly the production of a mind singularly pure and ethereal.

He had a spirit sensitive, gentle, generous, living apart from men yet loving them, and cherishing visions of greater social equality. His poetry is his voice, his mind, which he has left to the world.

Poetical Works, ed. by Mrs. Shelley, with Memoir. Brit. Poets (Bost., 1855), 3 vols.
Poetical Works, new ed., with Mrs. Shelley's notes, etc. (Lond.), 4 vols.
Alger's Genius of Solitude, p. 272.
Allibone's Dict. of Authors, **2.** 2068.
Ap. Am. Cyc., **14.** 843.
M. Arnold's Essays in Crit, 2d S., Ess. 7. Same, 19th Cent., **23.** 23.
Mrs. Bolton's Famous Eng. Authors, p. 142.
Chamb. Cyc. of Eng. Lit., 7th Period: Poets.
Craik's Hist. of Eng. Lit., **2.** 521–527.
De Quincey's Essays on the Poets, p. 42.
Dowden's Life of Shelley. ("No other poet has pursued with such breathless speed on such aerial heights the spirit of ideal beauty.")

Encyc. Brit., **21**. 789. ("Shelley is emphatically the poet of the future.")
Mar. Fuller's Life Without and Within, p. 149.
Godwin's Out of the Past, p. 111.
Kinsley's Views on Vexed Questions, p. 255. Same, Penn Mo., **7**. 444, 513.
Macaulay's Essays, **2**. 256–257. ("His poetry seems not to have been an art, but an inspiration.")
MacDonald's Imagination, and Other Essays (Bost., 1883), p. 264. Same, Encyc. Brit., 8th ed., **20**. 100.
Masson's Wordsworth, Shelley, Keats, and Other Writers, p. 105.
Morley's First Sketch of Eng. Lit., pp. 928–930. ("The tumult of the Revolution was in Byron; its purest aspirations were in Shelley.")
Mrs. Oliphant's Lit. Hist. of Eng., V. 2, Chap. 4, 5.
Shairp's Aspects of Poetry (Bost.), Chap. 8. Same, Fraser, **100**. 38.
Swinburne's Essays and Studies, p. 184.
Symonds's Shelley (Eng. Men of Letters S.).
Taine's Hist. of Eng. Lit., **2**. 265–269.
Ward's Eng. Poets, **4**. 348.
Welsh's Development of Eng. Lit., **2**. 283–293.
Atlan., **11**. 184.
Blackw., **111**. 415. Same, Liv. Age, **113**. 387. Same, Ecl. M., **79**, 17.
Brit. Q., **82**. 277. ("On the whole Shelley was and is our most inspired and possessed poet.")
Critic, **7**. 97.
Dial (Chicago), **7**. 215.
Ed. R., **40**. 494; **69**. 503 (Am. ed., p. 269); **90**. 419–424 (Am. ed., pp. 220–223); **133**. 426 (Am. ed., p. 218).
Lit. W. (Bost.), **15**. 292.
Nat. R., **3**. 342.
No. Am., **150**. 246.
New Eng., **52**. 138.
No. Brit., **8**. 218 (Am. ed., p. 116). Same, Liv. Age, **16**. 49. Same, Ecl. M., **13**. 1.
No. Brit., **53**. 30. Same, Liv. Age, **108**. 3.
Quar., **21**. 460; **26**. 168.
Westm., **69**. 97 (Am. ed., p. 53); **94**. 75 (Am. ed., p. 34); **119**. 1.

BROWNING AND TENNYSON.

180. *Is Browning a greater poet than Tennyson?*

Browning and Tennyson have both spent a long life in the sole exercise of their poetic gift, and their productions show respectively its full range and power. Both are intellectual, but Browning has the greater strength of thought. If Browning is more profound, he is likewise more obscure, while Tennyson is more apprehensible and popular. If Browning is more original, Tennyson reflects the sentiment and spirit of the age. In the perfection of his art and the finish of his style, Tennyson is much the superior.

The characteristics of their genius differ widely, making them distinctly individual, and bringing them into positive contrast.

BROWNING.

Of all poets Browning is one of the most original, so that comparison of him with others shows rather contrast than resemblance. More than most others he stands alone, and must be judged by himself.

His poetry is not more marked by originality than by strength. It is not merely the effusion of an overpowering inspiration. The poet shows self-command. He is master of his thought, of his art. But thought is supreme and art secondary. There is more strength of thought than beauty of art.

The thought is represented in concrete characters, hence the dramatic form of much of his poetry. In this respect his poetry is objective, yet the mind of the poet appears in his characters. Though psychological, it is not abstract or general, but concrete or particular.

Browning requires and repays much study. He has great merits, which excite in some minds warm admiration; but he has also marked defects, which prevent a general and full appreciation. Yet the merits pertain to the sub-

stance or thought, outweighing the defects, which pertain to the form. The thought is a grappling with the problems of life and of the age, in faith and with hope.

Complete Works of Robt. Browning (Lond. and N. Y.), 16 vols.
Selections from Works, 2 vols.
Poetic and Dramatic Works. Riv. ed. (Bost. and N. Y.), 7 vols.
Selections from the Poetry of, with an Introd. by Richard G. White (N. Y., 1883).
W. J. Alexander's Introd. to the Poetry of.
Allibone's Dict. of Authors, **1.** 267.
Ap. Am. Cyc., **3.** 346.
Mrs. Bolton's Famous Eng. Authors, p. 390.
The Browning Society's Papers (Lond.).
Cooke's Guide-Book to Browning.
Corson's Introd. to the Study of Robt. Browning's Poetry.
Dowden's Studies in Lit., 1789–1877 (Lond., 1889), pp. 211–239.
Fotheringham's Studies in the Poetry of Robt. Browning.
Mar. Fuller's Lit. and Art (N. Y., 1852), Pt. 2, p. 31.
Gosse's Robt. Browning: Personalia.
Jos. Jacobs's Essays and Reviews.
Jones's Browning as a Philosopher and Religious Teacher.
Kingsland's Robt. Browning: Chief Poet of the Age.
McCarthy's Hist. of Our Own Times (Harper's ed.), **1.** 540–544. ("In strength and depth of passion and pathos, in wild humor, in emotion of every kind, Mr. Browning is much superior to Mr. Tennyson.")
MacDonald's Imagination, and Other Essays, p. 195.
Morley's First Sketch of Eng. Lit., pp. 1011–1012.
Nettleship's Robt. Browning: Essays and Thoughts.
Mrs. Orr: 1. Life and Letters of Robt. Browning, 2 vols.
2. Handbook to Works.
Sharp's Life of Robt. Browning (Great Writers S.).
Smiles's Brief Biographies (Philad.), p. 377.
Stedman's Victorian Poets, p. 293. Same, Scrib Mo., **9.** 167. ("He is the most intellectual of poets, Tennyson not excepted."—"The most original and the most unequal of living poets.")
A. Symons's Introd. to the Study of Browning. 2d ed., rev. ("In richness of nature, in scope and penetration of mind and vision, in all the potentialities of poetry, he is probably second among English poets to Shakespeare alone.")
And. R., **11.** 113.

Appleton, **6.** 533 (Stoddard).
Atlan., **51.** 840; **65.** 243.
Brit. Q., **80.** 1 ("Mr. Browning is, above all things, the poet of intellect").
Chr. Exam., **48.** 361 ("Mr. Browning's mind is eminently dramatic"); **77.** 51; **86.** 295.
Chr. Union, **1889**, Dec. 19, p. 793. **1890**, Nov. 6, p. 604; Dec. 11, p. 812. **1891**, July 4. p. 31.
Contemp., **4.** 1, 133. Same, Ecl. M., **68.** 314, 501.
Contemp., **23.** 934. Same, Liv. Age, **122.** 67.
Contemp., **44.** 701. Same, Liv. Age, **159.** 771.
Contemp., **35.** 289; **57.** 141.
Cornh., **19.** 249.
Critic, **8.** 201, 231.
Dial (Chicago), **7.** 221.
Ed. R., **120.** 537 (Am. ed., p. 277); **130.** 164 (Am. ed., p. 83).
Fortn., **11.** 331; **39.** 888. Same, Ecl. M., **101.** 358.
Forum, **6.** 300 (Esoteric Browningism).
Fraser, **43.** 170.
Independent, **1889**, Dec. 19, p. 13. **1890**, Jan. 2, p. 1; Feb. 6, p. 3.
Internat. R., **3.** 402–406; **6.** 176.
Lit. W. (Bost.), **13.** 76 ("The poet of psychology"); **14.** 58, 127, 157; **17.** 44.
Macmil., **46.** 225. Same, Liv. Age, **154.** 238.
Nation, **8.** 135; **22.** 49; **49.** 492.
Nat. R., **19.** 27 (Wordsworth, Tennyson, and Browning). Same, Ecl. M., **64.** 273, 415. Same, Liv. Age, **84.** 3.
New Eng., **29.** 129.
No. Am., **66.** 357. ("It is not so much for his expression of isolated thoughts as for his power of thinking that we value Browning." "To us he appears to have a wider range and greater freedom of movement than any other of the younger English poets." Lowell.)
No. Brit., **34.** 350 (Am. ed., p. 183); **51.** 97 (Am. ed., p. 51).
O. and N., **6.** 609.
Overland, N. S., **3.** 645. Putnam, **7.** 372.
St. Paul's, **7.** 257, 377. Same, Ecl. M., **76.** 267, 400. Same, Liv. Age, **108.** 155, 771.

TENNYSON.

Tennyson as a poet is intellectual and artistic. His poetry is replete with thought, carefully wrought in a beau-

tiful form. The thought has the characteristics of the better thought of the age, — spiritual and brooding, liberal and hopeful, doubting, yet reaching out after a larger faith. His art shows the exquisite finish obtained by assiduous work co-operating with genius. Spirit and form, thought and style, strength and beauty, are harmonious, making a pleasing impression.

The movement of Tennyson's verse is smooth and equable, not abrupt and tumultuous. Plainness of thought and clearness of style fit his poems for popular appreciation, while beauty of spirit and of form make them classic.

Tennyson, then, may be regarded as one of the best representatives of the height of poetic progress, corresponding with the general progress of the age.

Complete Works. Lib. ed. (Lond. and N. Y.), 8 vols.
Complete Poetical Works, New Riverside ed. (Bost.), 6 vols.
Allibone's Dict. of Authors, **3.** 2371.
Bayne: 1. Essays in Biog. and Crit., 1st S., p. 50.
2. Lessons from my Masters, p. 203.
Mrs. Bolton's Famous Eng. Authors, p. 256.
Dowden's Studies in Lit., 1789–1877 (Lond., 1889), pp. 195–211.
Emerson's Eng. Traits, Chap. 14 (Prose Works, **2.** 284).
Gilfillan's Literary Men, p. 192.
Gladstone's Gleanings of Past Years, V. 2, Chap. 3. Same, Quar., **106.** 454 (Am. ed., p. 250).
McCarthy's Hist. of Our Own Times (Harper's ed.), **1.** 540–544. ("Mr. Tennyson is beyond doubt the most complete of the poets of Queen Victoria's time. No one else has the same combination of melody, beauty of description, culture, and intellectual power. He has sweetness and strength in exquisite combination.")
Maude G. Phillips's Pop. Man. of Eng. Lit. (N. Y., 1885), **2.** 491.
Stedman's Victorian Poets, Chap. 5, 6. Same, Scrib. Mo. **8.** 100, 160. ("Certainly to be regarded in time to come as, all in all, the fullest representative of the refined, speculative, complex Victorian age." "In technical excellence, as an artist in verse, Tennyson is the greatest of modern poets.")
Taine's Hist. of Eng. Lit., V. 2, Bk. 5, Chap. 6.
B. Taylor's Essays and Notes, p. 1.
Van Dyke's Poetry of Tennyson. Rev. in Independent, **1889,** Dec. 19, p. 19.

Welsh's Development of Eng. Lit., **2**. 488.
Whipple's Essays and Reviews, **1**. 338. ("His poetry is marked by intellectual intensity as distinguished from intensity of feeling.")
Am. Presb. R., **6**. 656.
And. R., **12**. 291.
Appleton, **7**. 353.
Atlan., **44**. 356.
Blackw., **31**. 721; **65**. 453; **86**. 608; **96**. 555.
Brit. Q., **72**. 273 (Am. ed., p. 141). Same, Liv. Age, **147**. 786.
Chr. Exam, **23**. 305; **33**. 237.
Chr. R., **16**. 36.
Contemp., **47**. 203. Same, Liv. Age, **164**. 771. Same, Ecl. M., **104**. 459.
Ed. R., **77**. 373 (Am. ed., p. 198). Same, Ecl. M., **6**. 205.
Ed. R., **110**. 247 (Am. ed., p. 125). Same, Ecl. M., **49**. 247.
Fortn., **2**. 385. Same, Liv. Age, **87**. 289. Same, Ecl. M., **66**. 159.
Fraser, **42**. 245 (Kingsley).
Independent, **1890**, Jan. 16, p. 2 (Van Dyke); Feb. 6, p. 20.
Lit. W. (Bost.), **13**. 280. ("With all his exquisite art he is yet the poet of the people.")
Liv. Age, **26**. 167; **62**. 195.
Macmil., **27**. 143.
Nat. R., **9**. 368. Same, Liv. Age, **63**. 579.
New Eng., **3**. 57; **8**. 598; **18**. 1.
No. Am., **90**. 1; **133**. 82. ("Remarkable for variety and excellence, remarkable for method and manner, and remarkable for the perfection of his art." Stoddard.)
No. Brit., **9**. 43 (Am. ed., p. 23). **41**. 231 (Am. ed., p. 119). Same, Ecl. M., **63**. 310.
No. Brit., **53**. 378. Same, Liv. Age, **109**. 195. Same, Ecl. M., **76**. 713.
Presb. R., **4**. 681 (Milton and Tennyson: Van Dyke).
Putnam, **6**. 383.
Quar., **49**. 81; **70**. 385 (Am. ed., p. 211).
Westm., **14**. 210; **38**. 371 (Am. ed., p. 189); **51**. 265 (Am. ed., p. 143); **54**. 85 (Am. ed., p. 43).

BRYANT AND LONGFELLOW.

181. *Is Bryant a greater poet than Longfellow?*

Of American poets Bryant and Longfellow stand at the head. Both were men of culture and of high character. Their poems are but the expression of the beauty and elevation of their life.

Bryant is the more original, Longfellow is the more sympathetic and popular. Bryant is on a higher plane, Longfellow is broader and more various. Bryant is more the poet of nature, Longfellow of humanity. Bryant stands more apart, as by himself, to be admired and revered; Longfellow, with a heart beating with the common heart, is one to be loved.

BRYANT.

With Bryant American poetry first rose to a degree of excellence which gives it its place of distinction in the national literature. What his poetry lacks in quantity it makes up in quality. The superior excellence of the poems of his youth was maintained in all his subsequent productions to the end of his long life.

In elevation and purity his poems correspond to the loftiness of his poetic ideal. They are the clear reflection of his own spirit. His mind was grave, contemplative, somewhat solitary, delighting in natural scenes and objects, inclined to thought high and large, imbued with a profound sense of the moral, and cherishing a taste severely simple. He is strictly original, and his poetry partakes of the characteristics and of the limitations of his mind. His style is eminently poetic, and is simple, clear, and finished. His poetry, from its intrinsic excellence, must always occupy a high place in American literature.

Poetical Works (N. Y., 1883), 2 vols.
Godwin's Life of, V. 1, Chap. 4, 6, 9, 14, 21; V. 2, Chap. 24. 42–44, 50.
Allibone's Dict. of Authors, 1. 270.

Ap. Am. Cyc., **3.** 371. ("His poems are characterized by extreme purity and elegance in the choice of words, a compact and vigorous diction, great delicacy of fancy and elevation of thought, and a genial yet solemn religious philosophy." "As a minute observer of nature, he is almost without a rival among poets.")
Ap. An. Cyc., **1878**, p. 64.
Ap. Cyc. Am. Biog., **1.** 422 (Stoddard).
Curtis's Life, Character, and Writings of. Commem. Address, pp. 50–53.
Duyckinck's Cyc. of Am. Lit. (N. Y., 1856), **2.** 183.
Encyc. Brit., art. Am. Lit., **1.** 732. ("Mr. Bryant stands on a high level, but the space he covers is limited.")
The First Century of the Republic, pp. 360–362. Same, Harper, **52.** 410–411. ("He is perhaps unequalled among our American poets in his grasp of the elemental life of nature." Whipple.)
Godwin's Out of the Past, p. 9.
Griswold's Poets and Poetry of Am. (N. Y., 1872), p. 169.
Hill's Bryant (Am. Authors S.), Chap. 12.
The Homes and Haunts of Our Elder Poets (N. Y., 1881), p. 1. Same, Scrib. Mo., **16.** 479 (H. N. Powers).
Richardson's Am. Lit., V. 2, Chap. 2, pp. 35–49.
Stedman's Poets of Am., Chap. 3.
Stoddard's Sketch of Life in Poetical Works, Household ed.
Symington's Life of.
B. Taylor's Crit. Essays and Lit. Notes, p. 258.
Welsh's Development of Eng. Lit., **2.** 383–387.
Whipple's Lit. and Life, p. 303. ("As a poet his nature is not broad, sensitive, and genial, but intense, serious, and deep." "To this singular purity and depth of sentiment, he adds a corresponding simplicity, closeness, clearness, and beauty of expression.")
Wilkinson's Free Lance in the Field of Life and Letters, p. 184. Same, Chr. R., **24.** 391. ("Thoroughly artistic, his poetry is equally inartificial." "His poetry is not the loftiest, but it is the most perfect of poetry.")
Ibid., p. 218 (Bryant's Iliad).
Am. Q. Obs., **2.** 308.
Appleton **6.** 477.
Atlan., **13.** 233.
Blackw., **11.** 686; **16.** 310, 311; **31.** 646.
Commonwealth (Denver, 1890), **3.** 24 (Tibbals).
Dial (Chicago), **1.** 186; **3.** 273. ("There is no danger that

any name so far known in American letters will outrank his own." H. N. Powers.)
Ecl. M., **74.** 371; **91.** 434.
For. Q., **10.** 121.
Independent, **1874,** Nov. 5, pp. 1, 16; **1878,** June 20, p. 15; **1883,** Mar. 22, p. 10.
Internat. R., **1.** 433. ("At home and abroad alike, the position assigned him is in the front rank of the poets of his time." Ray Palmer.)
Lit. W., (Bost.), **15.** 149.
Liv. Age, **61.** 387; **123.** 500.
Meth. Q., **19.** 41.
Nat. Q., **37.** 354.
New. Eng., **39.** 614.
No. Am., **13.** 380; **34.** 502; **55.** 500; **128.** 497.
Retros., **9.** 307, 314-315.

LONGFELLOW.

Longfellow gave his life chiefly to the production of his poems. It is in these that he has put his heart and mind, with the influence he might thus impart for the elevation of men.

As a poet, Longfellow is especially ethical and artistic. With an ardent love for both the good and the beautiful, he makes them one. His poems, though not didactic, are deeply imbued with the moral. They partake of his own spirit of peace, of love, of gentleness, of purity.

Both in thought and expression they are on a level with the common mind; hence their wide acceptance and influence. The common thought, close and dear to all, they clothe in an attractive form, making it dearer. In thus touching a note to which all hearts respond, Longfellow has made himself the poet of all, and has won their love. If neither so deep nor so high as some, he is in style simple and clear, in thought pure and elevating.

Poetical Works, Riverside ed., 6 vols.
Life of, ed. by Saml. Longfellow, 3 vols.
Allibone's Dict. of Authors, **1.** 1123.
Ap. Am. Cyc., **10.** 623. ("As a poet he appeals to the universal

affections of humanity, and expresses with the most delicate beauty thoughts which find sympathy in all minds.")

Ap. An. Cyc., **1882**. p. 478. ("He is, in the best sense of the word, the people's poet.")

Ap. Cyc. Am. Biog., **4**. 10.

Mrs. Bolton's Famous Am. Authors, p. 28.

Chamb. Encyc., new ed. (1890), **6**. 710 (Stoddard).

Duyckinck's Cyc. of Am. Lit. (N. Y., 1856), **2**. 443.

Encyc. Brit., art. Am. Lit., **1**. 731 ("Every sentence that Longfellow has penned is as clear as crystal and as pure as snow"); **14**. 860 ("In Longfellow the poet was the flower and fruit of the man").

The First Century of the Republic, pp. 372–373. Same, Harper, **52**. 514–515. ("The breadth of his sympathy, the variety of acquisitions, the plasticity of his imagination, the sonorousness and weight of his verse, the vividness of his imagery, the equality, the beauty, the beneficence of his disposition, make him universally attractive and universally intelligible." Whipple.)

Gilfillan's Mod. Lit. and Literary Men (N. Y.), p. 327. ("One of the most pleasing characteristics of this writer's works is their intense humanity.")

Griswold's Poets and Poetry of Am. (N. Y., 1872), p. 355. ("Of all our poets Longfellow best deserves the title of artist.")

The Homes and Haunts of Our Elder Poets (N. Y., 1881), p. 67. Same, Scrib. Mo., **17**. 1 (Stoddard).

Kennedy's Longfellow.

Tributes to Longfellow and Emerson by the Mass. Hist. Soc.

Richardson's Am. Lit., V. 2, Chap. 3. ("He was the St. John of our American apostles of song.")

Stedman's Poets of Am., Chap. 6. Same, Cent., **4**. 926. ("He was a lyrical artist whose taste outranked his inspiration.")

B. Taylor's Crit. Essays and Lit. Notes, p. 296.

Underwood's Longfellow.

Welsh's Development of Eng. Lit., **2**. 519.

Whipple's Essays and Reviews, **1**. 58–66. Same, No. Am., **58**. 22–29. ("The great characteristic of Longfellow, that of addressing the moral nature through the imagination, of linking moral truth to intellectual beauty, is a far greater excellence.")

Atlan., **12**. 769; **20**. 188; **49**. 819.

Brit. Q., **76**. 34 (Am. ed., p. 18). Same, Liv. Age, **155**. 306 (The Puritan Element in Longfellow).

Chamb. J., **22**. 310. Same, Liv. Age, **43**. 522.

Chr. R., **24.** 31.
Dial (Ch.), **2.** 275.
Fortn., **39.** 100. Same, Liv. Age, **156.** 296. Same, Ecl. M., **100.** 365.
Fraser, **37.** 295 (Evangeline). Same, Liv. Age, **17.** 145.
Fraser, **47.** 367. Same, Ecl. M., **29.** 228.
Harper, **65.** 123.
Internat. R., **2.** 721 (Ray Palmer).
Lit. W. (Bost.), **12.** 74–88; **13.** 112.
Liv. Age, **19.** 481; **98.** 241, 313.
Meth. Q., **19.** 568.
Nation, **4.** 369, 492 (Mr. Longfellow's Trans. of the Divine Comedy); **5.** 226; **34.** 266.
Nat. R., **8.** 198. Same, Ecl. M., **46.** 459. Same, Liv. Age, **60.** 399. ("He is unquestionably the most popular poet of the day.")
New Eng., **6.** 548 (Evangeline: somewhat depreciatory.)
No. Am., **55.** 114; **66.** 215 (Evangeline); **104.** 531; **105.** 124 (Longfellow's Trans. of the Divine Comedy); **108.** 669 (The New Eng. Tragedies).

FICTION.

182. *Has the prevalence of fiction in modern literature been, on the whole, a good rather than an evil?*

Fiction, as the legitimate creature of the imagination, forms a large part of literature. Not only the fable, allegory, and romance, but the drama, the epic, and other forms of poetry, are as really fiction as the novel. The term fiction, is now, however, commonly used as synonymous with novels, thus denoting a distinct and important branch of literature, — important in respect to quantity, if not quality.

In the representation of character and of life, fiction bears a close resemblance to the drama, which to a large extent it has superseded; yet it is larger in its scope, and more various. Its merit, like that of other literature, depends on the genius of the individual writer; but, taken as a whole, it is lowest in the scale of literature. As a reflec-

tion of life it is ethical, but an ethical mixture, containing as well the bad as the good. But the bad is likewise found, more or less, in all kinds of literature.

The practical question has respect to the influence of novel reading on the mind, character, and life. It may, by exciting the interest, give mental refreshment, at the same time imparting instruction; or, on the other hand, indulged to excess till it has become a vice, it may dissipate the mind and weaken and debauch the moral powers. Much depends on the character of the fiction read, as well as on the self-control of the reader. Indiscriminate or excessive novel reading is unquestionably injurious. This is an abuse, to which there may be, in many cases, a temptation not easily resisted.

The rule for all kinds of books, to read the best, applies especially to fiction; nevertheless mediocre books, morally wholesome, may be better suited to mediocre minds than the works of genius.

Fiction, then, has, in respect to both the writer and the reader, its use and abuse: in the great mass of fiction written and read, which exceeds the other, the use or the abuse?

Abercrombie's Inquiries concerning the Intellectual Powers (Bost., 1835), p. 132.
Bayne's Essays in Biog. and Crit., V. 1, Chap. 7.
Coleridge's Works (Harper's ed.), 4. 318.
Forsyth's Novels and Novelists of the 18th Century.
Foster's Crit. Essays, 1. 417.
T. H. Green's Works (Lond., 1889), 3. 20.
Helps's Friends in Council, 1st S., V. 1, Chap. 6.
Holland's Every Day Topics, 1. 269; 2. 94, 105.
Lanier, The Eng. Novel.
Lord's Beacon Lights of Hist., 5. 467–471.
Mahan's Intellectual Philos. (N. Y., 1845), pp. 153–155.
"Manners Makyth Man" (N. Y.), pp. 123–124.
Masson's Brit. Novelists and their Styles (Bost., 1859).
Munger's On the Threshold, pp. 166–169.
Porter's Books and Reading, Chap. 15.
D. G. Thompson's Philos. of Fiction in Lit. (N. Y.).

Thwing's Reading of Books, Chap. 5, 6.
Tuckerman's Hist. of Eng. Prose Fiction, esp. pp. 320–327.
Van Doren's Mercantile Morals, Chap. 11.
Miss Willard's How to Win, Chap. 10.
Whipple's Lit. and Life, pp. 42–58. Same, No. Am., **69**. 383–391.
Am. Bib. Repos., 2d S., **9**. 362 (Moral and Literary Influence of Novels: Prof. E. D. Sanborn).
And. R., **3**. 312 (The Moral Purpose of the later American Novel: Richardson); **11**. 23 (The Moral Purpose in Howells's Novels: Anna L. Dawes); **12**. 134 (The Psychology of the Modern Novel: Prof. G. T. Ladd).
Atlan., **6**. 129; **33**. 684 (Growth of the Novel: Lathrop); **34**. 313 (The Novel and its Future: Lathrop); **51**. 464 (Warner); **64**. 527.
Blackw., **108**. 449 (On Fiction as an Educator). Same, Ecl. M., **75**. 706. Same, Liv. Age, **107**. 307.
Chamb. J., **60**. 449 (The Charm of Fiction). Same, Liv. Age, **158**. 636.
Chr. Exam., **12**. 83–87; **32**. 1 (Philos. of Fiction); **75**. 176 (The Reality of Fiction).
Chr. Mo. Spec., **7**. 80.
Chr. Q. Spec., **1**. 247.
Chr. Obs., **16**. 227, 230, 298, 371, 425.
Chr. Un., **1890**, Feb. 13, p. 227; Feb. 20, p. 262.
Contemp., **60**. 234 (Morality in).
Dial (Chicago), **3**. 110 (A Certain Dangerous Tendency in Novels).
Ecl. M., **68**. 32 (The Uses of Fiction).
Ed. R., **173**. 31 (Am. Fiction).
Ev. Sat., **10**. 474 (The Morality of Modern Novels); **17**. 463 Novel Reading).
Forum, **5**. 57, 226.
Fraser, **72**. 746. Same, Ecl. M., **66**. 192. Same, Liv. Age, **88**. 183.
Internat. R., **10**. 168 (Fiction and Pub. Libraries).
Lib. J., **1**. 49, 277; **2**. 152; **4**. 330 (Fiction in Pub. Libraries); **4**. 341 (The Evil of Unlimited Freedom in the Use of Juvenile Fiction); **4**. 345–362 (Sensational Fiction in Pub. Libraries).
Lippinc., **24**. 253.
Lit. and Theo. R., **2**. 302–304.
Liv. Age, **78**. 352; **83**. 569 (The Effect of Novel Reading on Morals); **133**. 667.

Lond. Q., **27**. 100. Same, Ecl. M., **68**. 54.
Meth. Q., **20**. 181 (The Modern Novel).
Nation, **2**. 138, 204; **47**. 329.
Nat. Q., **2**. 143 (Fr. Romances and Am. Morals).
Nat. R., **8**. 144; **11**. 400 (Fr. Fiction: the lowest deep). Same, Liv. Age, **67**. 451.
New Eng., **50**. 333.
N. Princ., **1**. 386; **2**. 305.
19th Cent., **5**. 24. Same, Liv. Age, **140**. 349.
No. Am., **92**. 465 (The Lit. of Power); **131**. 79 (Profligacy in Fiction).
No. Brit., **26**. 209 (Am. ed., p. 112).
Putnam, **10**. 384.
Quar., **34**. 349 (Am. ed. p. 251).

SCOTT AS NOVELIST AND POET.

183. *Is the enduring fame of Scott dependent more on his novels than on his poems?*

Both in his poems and in his novels Scott struck a new vein in imaginative literature, which brought him fame and money. The celebrity which his poems had won, his novels much increased. Possessing in general like literary characteristics, they are yet distinct productions, marking their author as a poet and a novelist of original genius and extraordinary merit.

Scott's writings are, in their general character, objective. The author himself does not appear in them. They are narrative, historic, descriptive, and not psychologic, introspective, or didactic. They aim to reproduce the past, making it real and vivid in the present. They are external, and to some may seem even superficial; yet their influence, if not deep, is wide.

The genius of Scott is fertile and facile. Considering the superiority of his work his productive power was amazing. Possessed of a huge receptivity, of the vast mental treasures he had gained he made free and large use. Of the nature and extent of his genius his works are the sure

attestation. Was its height reached in his poems, or later in his novels? Was he a greater novelist than poet? He is, in this question, compared with himself. In any case, even as compared with others, he was unquestionably at once a great poet and a great novelist.

Novels and Poetical Works.
Autobiography of (Philad., 1831).
Lockhart's Life of.
Hutton's Scott (Eng. Men. of Letters S.), Chap. 4, 5, 10.
Mackenzie's Sir Walter Scott: The Story of his Life.
Allibone's Dict. of Authors, **2**. 1975–1977.
Bryant's Prose Writings (N. Y., 1884), **2**. 310.
Carlyle's Essays, **4**. 185. Same, Westm., **28**. 293 (Am. ed., p. 154).
Chamb. Cyc. of Eng. Lit., 7th Period: Poets, Novelists.
Craik's Hist. of Eng. Lit., **2**. 501.
Emerson's Complete Works, Riverside ed., V. 11, Miscellany, p. 373. Same, Tributes to Longfellow and Emerson by the Mass. Hist. Soc., p. 59.
Encyc. Brit., 8th ed., **19**. 818; 9th ed., **21**. 544.
Jeffrey's Contributions to the Ed. R. Mod. Brit. Essayists, V. 6 (Philad., 1854). Poems, pp. 359, 367. Same, Ed. R., **6**. 1; **16**. 263. Novels, pp. 523–548. Same, Ed. R., **24**. 208; **28**. 193; **29**. 403; **33**. 1; **37**. 204.
Jerrold's Days with Great Authors.
Mrs. Oliphant's Lit. Hist. of Eng., V. 1, Chap. 11.
Maude G. Phillips's Pop. Man. of Eng. Lit. (N.Y., 1885), **2**. 265.
Shairp's Aspects of Poetry, Chap. 13 (The Homeric Element in Sir Walter Scott). Same, Good Words, **16**. 500. Same, Liv. Age, **126**. 373.
Stephen's Hours in a Library (N. Y., 1875), p. 174.
Taine's Hist. of Eng. Lit., **2**. 252–259.
Tuckerman's Hist. of Eng. Prose Fiction, pp. 280–284.
Ward's Eng. Poets, **4**. 186.
Welsh's Development of Eng. Lit., **2**. 321.
Atlan., **46**. 313.
Blackw., **6**. 262; **8**. 435; **110**. 229. Same, Ecl. M., **77**. 404. Same, Liv. Age, **110**. 579.
Contemp., **33**. 514. Same, Liv. Age, **139**. 298.
Ed. R., **55**. 61 (Novels).
Liv. Age, **76**. 187 (Novels).
Nation, **13**. 103.

Nat. R., **6.** 444 (Novels). Same, Liv. Age, **57.** 563.
No. Am., **32.** 386 (Novels); **36.** 289 (Novels); **46.** 431; **99.** 383.
New York R., **7.** 137.
Quar., **3.** 492 (Lady of the Lake); **26.** 109 (Novels); **27.** 337 (Novels).

THACKERAY AND DICKENS.

184. *Is Thackeray a greater novelist than Dickens?*

Thackeray and Dickens stand together in the first rank of modern English novelists. While each has a genius distinct and individual, when compared they are found to possess characteristics like and unlike.

Both were humorists, but with a difference. The humor of Thackeray partook more of satire, while that of Dickens was more genial. Thackeray's characterizations are more realistic, while Dickens makes prominent and impressive characteristic traits. Thackeray takes his characters chiefly from the higher, Dickens from the middle and lower classes. Dickens is more popular, while Thackeray has met with warm appreciation from a circle more select. Dickens has a more luxuriant imagination, Thackeray is more cultivated and artistic. In style Dickens is more diffuse and expansive, Thackeray more compact and incisive.

THACKERAY.

Thackeray's world, as found in his novels, is a real world, made up of real characters living a real life. It is not, indeed, the whole of the great actual world; but its characters, with their lives, are representative, and show a considerable part of this great world. The true sketch of the characters, in their lives, discloses a profound knowledge of human nature. They all speak and act consistently with their nature and circumstances, much as do actual men and women in real life.

Thackeray's writings are humorous and satirical, with occasional pathos. The moral of his stories pervades them

throughout, and is obvious and impressive. The purpose is plain, to show human nature as it is, in its weakness and wickedness as well as in its truth and nobility. It is to show that true worth lies in personal character, and is not found in mere rank or factitious distinctions.

The moral of his stories is the moral of life; and, though pointed out by occasional hints, is in general left to the reader's own inference. The style is free and clear, conveying rather an impression of the subject than of the personality of the author. In short, while Thackeray is more realistic than ideal, his writings are fraught with both interest and instruction.

Thackeray's Novels.

Alison's Hist. of Europe, from 1815 to 1852, V. 1, Chap. 5, sec. 70.

Allibone's Dict. of Authors, **3.** 2380.

Anecdote Biographies of Thackeray and Dickens, ed. by R. H. Stoddard (Bric-à-Brac S.).

Ap. Am. Cyc., **15.** 680.

Baldwin's Introd. to the Study of Eng. Lit., V. 2, Prose, pp. 223–225.

Brown's Spare Hours, 2d S., pp. 229, 239. Same, No. Brit., **40.** 210 (Am. ed., p. 111). Same, Liv. Age, **81.** 3.

Emerson's Eng. Traits (Bost., 1856), Chap. 14, p. 246.

Encyc. Brit., **23.** 214.

Fields's Yesterdays with Authors, p. 11.

Godwin's Out of the Past, p. 326. Same, Putnam, **6.** 283.

B. Jerrold's Days with Great Authors.

Lord's Beacon Lights of Hist., **5.** 469.

Masson's Brit. Novelists and their Styles, Lect. 4.

Morley's First Sketch of Eng. Lit., pp. 1060–1064.

Taine's Hist. of Eng. Lit., V. 2, Bk. 5, Chap. 2.

B. Taylor's Crit. Essays and Lit. Notes, p. 134. Same, Atlan., **13.** 371.

Trollope's Thackeray (Eng. Men. of Letters S.), Chap. 3–5, 9.

Tuckerman's Hist. of Eng. Prose Fiction, pp. 298–302.

Welsh's Development of Eng. Lit., **2.** 415–418.

Whipple's Character and Characteristic Men, Chap. 7. Same, Chr. Exam., **76.** 211.

Chr. Exam., **60.** 102.

Cornh., **9.** 129 (In Memoriam, by Dickens). Same, Liv. Age, **80.** 476.

Cornh., **9.** 134 (Trollope). Same, Ecl. M., **62.** 64.
Ecl. M., **64.** 340.
Ed. R., **87.** 46 (Am. ed., p. 25). Same, Liv. Age, **16.** 271.
Ed. R., **99.** 196 (Am ed., p. 98). Same, Liv. Age, **40.** 483.
Ed. R., **137.** 95 (Am. ed., p. 49). Same, Liv. Age, **116.** 579. Same, Ecl. M., **80.** 513.
Fraser, **69.** 401. Same, Ecl. M., **62.** 236.
Harper, **49.** 533.
Lippinc., **3.** 150.
Liv. Age, **47.** 562; **80.** 325, 413.
Lond. Q., **22.** 375. Same, Ecl. M., **63.** 38.
Nat. Q., **39.** 293.
Nat. R., **2.** 177.
19th Cent., **5.** 35–38. Same, Liv. Age, **140.** 356–358.
No. Am., **77.** 199.
Quar., **84.** 153 (Am. ed., p. 82). Same, Liv. Age, **20.** 497.
Westm., **59.** 363 (Am. ed , p. 189). Same, Liv. Age, **37.** 387.
Westm., **74.** 500 (Am. ed., p. 267); **82.** 172 (Am. ed., p. 77).

DICKENS.

Dickens, in the portrayal of character is more idealistic than Thackeray; for many of his characters, though taken from real life, are, by being made to represent particular traits, exaggerated and unreal. His ideal was not high, nor were his characters exalted. His world is that of the common people, and his ample and vivid representation of their character and life is one of the chief causes of his immense popularity. The service he thus rendered the masses was in accord with the democratic spirit of the times.

A generous sympathy pervades his writings, imparting to them a perpetual charm. Though not didactic, his novels have a purpose, and are moral in their influence. His humor is genial and contagious. With a fertile mind and a teeming imagination, his creations form an ideal world, in which multitudes have found mingled interest and instruction.

Dickens's Novels.
Alison's Hist. of Europe from 1815–1852, V. 1, Chap. 5, sec. 69.
Allibone's Dict. of Authors, 1. 500.

Anecdote Biographies of Thackeray and Dickens, ed. by R. H. Stoddard (Bric-à-Brac S.), N. Y., 1874.
Ap. Am. Cyc., **6.** 88.
Baldwin's Introd. to the Study of Eng. Lit., V. 2, Prose, pp. 217–225.
Mrs. Bolton's Famous Eng. Authors, p. 311.
Emerson's Eng. Traits (Bost., 1856), Chap. 14, pp. 245–246.
Encyc. Brit., **7.** 173.
Fields's Yesterdays with Authors, p 127.
Forster's Life of Dickens, V. 3, Chap. 14.
B. Jerrold's Days with Great Authors.
Lord's Beacon Lights of Hist., **5.** 469.
Masson's Brit. Novelists and their Styles, Lect. 4.
Morley's First Sketch of Eng. Lit., pp. 1054–1060, 1062–1063.
Taine's Hist. of Eng. Lit., V. 2, Bk. 5, Chap. 1.
Tuckerman's Hist. of Eng. Prose Fiction, pp. 295–298.
Ward's Dickens (Eng. Men. of Letters S.).
Welsh's Development of Eng. Lit., **2.** 438.
Whipple: 1. Lit. and Life, p. 42. Same, No. Am., **69.** 383.
2. Success and its Conditions, p. 250. Same, Atlan., **19.** 546.
Atlan., **38.** 474.
Blackw., **109.** 673. Same, Ecl. M., **77.** 257. Same, Liv. Age, **110.** 29.
Brit. Q., **35.** 135.
Chr. Exam., **27.** 161; **32.** 15.
Contemp., **10.** 203. Same, Liv. Age, **100.** 707.
Ecl. M., **73.** 103; **75.** 217.
Ed. R., **68.** 75 (Am. ed., p. 41).
Fortn., **17.** 141. Same, Ecl. M., **78.** 445.
Fraser, **21.** 381; **42.** 698. Same, Ecl. M., **22.** 247.
Internat. R., **1.** 417.
Liv. Age, **58.** 263.
Lond. Q., **35.** 265. Same, Liv. Age, **95.** 681.
Nation, **10.** 380
Nat. Q., **1.** 91.
Nat. R., **7.** 458. Same, Liv. Age, **59.** 643.
19th Cent., **5.** 33–35. Same, Liv. Age, **140.** 354–356.
No. Am., **106.** 671; **114.** 413.
No. Brit., **4.** 165. Same, Liv. Age, **5.** 601.
No. Brit., **15.** 57 (Am. ed., p. 30), Thackeray and Dickens. Same, Liv. Age, **30.** 97. Same, Ecl. M., **16.** 370.
O. and N., **3.** 480.
Putnam, **5.** 263.

Quar., **59.** 484 (Am. ed., p. 271); **64.** 83 (Am. ed., p. 46); **132.** 125 (Am. ed., p. 65).
Westm., **27.** 194; **82.** 414 (Am. ed., p. 194). Same, Ecl. M., **64.** 42.

GEORGE ELIOT AND MRS. BROWNING.

185. *Does George Eliot, as a woman of genius, surpass Mrs. Browning?*

Of the literary writers of their time George Eliot and Mrs. Browning stand in the first rank. Their respective fields, like their genius, though not the same, were similar. With a womanly heart each possessed a masculine strength and reach of thought. Each was actuated in her work by a high moral aim, and each contributed her share to the solution of the problems of life. For it was not for mere art that they wrought, but for the production of high and beneficent thought. The power that was in them they used to purpose, and in their work appears their own greatness.

GEORGE ELIOT.

The genius and fame of George Eliot are identified chiefly with her novels. In these she shows the strength, comprehension, and originality of a mind more masculine than feminine. They are weighty with thought. Art, indeed, is not wanting, but it is secondary to thought.

Her novels are psychological, dramatic, ethical. First a Christian of the Evangelical type, and finally a Positivist with no assured faith in God or immortality, she clings with the firmer grasp to duty, and makes self-denial a vital element of true character. Sceptical as tried by her first belief, she still has a faith, though to many it seems maimed, incomplete, and unsatisfactory. She is sincerely and deeply religious, profoundly serious; yet with her gravity and sadness her writings are seasoned with genuine humor. Strength, depth, and comprehensiveness express some of the chief characteristics of her mind and of her work.

Complete Works (Harper's ed.), 12 vols.
Life and Letters, ed. by J. W. Cross.
Ap. An. Cyc., **1880**, p. 241.
Miss Blind's George Eliot (Famous Women S.), Chap. 7–11, 13–14.
Miss Cleveland's George Eliot's Poetry and other Studies (N. Y. and Bost., 1885).
Cooke's George Eliot.
Dowden's Studies in Lit., 1789–1877 (Lond., 1888), pp. 240, 271.
Hutton's Essays in Lit. Criticism, p. 227. ("Few minds at once so speculative and so creative have ever put their mark on literature.")
Jos. Jacobs's Essays and Reviews.
Lord's Beacon Lights of Hist., V. 5, Lect. 60.
McCarthy's Hist. of Our Own Times (Harper's ed.), **2**. 649–651. ("George Eliot is genius and culture.")
Morley's First Sketch of Eng. Lit., pp. 1078–1080. ("George Eliot's novels will cloud no true faith; they are the work of a woman of rare genius, whose place is, for all time, among the greatest novelists our country has produced.")
B. Taylor's Crit. Essays and Lit. Notes, p. 339.
Tuckerman's Eng. Prose Fiction, pp. 288–290.
Welsh's Development of Eng. Lit., **2**. 470.
Wilkinson's Free Lance in the Field of Life and Letters, p. 1.
Abba Goold Woolson's George Eliot and her Heroines.
And. R., **3**. 519.
Atlan., **18**. 479.
Blackw., **129**. 255. Same, Liv. Age, **149**. 664. Same, Ecl. M., **96**. 433.
Blackw., **133**. 524 (Shakespeare and George Eliot).
Brit. Q., **57**. 407; **81**. 316.
Cent., **1**. 57.
Contemp , **20**. 403. Same, Ecl. M., **79**. 562. Same, Liv. Age, **115**. 100.
Contemp., **39**. 173. Same, Liv. Age., **148**. 561.
Contemp., **47**. 372 (Hutton). Same, Liv. Age, **165**. 3.
Cornh., **43**. 152. Same, Liv. Age, **148**. 731.
Dial (Ch.), **1**. 181.
Ecl. M., **88**. 111.
Ed. R., **110**. 223 (Am. ed., p. 114); **144**. 442 (Am. ed., p. 229). ("Her insight, her wisdom, her power, her tenderness, her knowledge of human nature, have scarcely ever been called in question.")

Fortn., **19.** 192; **43.** 309. Same, Liv. Age, **165.** 23. ("There can be no doubt that she stands entirely apart and above all writers of fiction, at any rate in England, by her philosophic power and general mental caliber.")
Internat. R., **4.** 68; **7.** 17; **10.** 447, 497.
Liv. Age, **148.** 318; **164.** 638.
Mind, **6.** 378.
Nation, **23** 230, 245; **31.** 456; **40.** 283, 325.
Nat. Q., **1.** 455.
Nat. R., **11.** 191.
New Eng., **53.** 143.
19th Cent., **9.** 778. Same, Liv. Age, **149.** 791.
19th Cent., **17.** 464.
No. Am., **116.** 432; **124.** 31.
No. Brit., **45.** 197.
Quar., **108.** 469 (Am. ed., p. 245).
Westm., **110.** 105 (Am. ed., p. 50); **116.** 154 (Am. ed., p. 72); **117.** 65 (Am. ed., p. 30); **124.** 207–208 ("The head of a man of genius on the shoulders of a highly sensitive and nervous woman, — such is the shortest description we can suggest of George Eliot.")

MRS. BROWNING.

Mrs. Browning had a strong and active mind in a frail body. She had a high degree of the poetic temperament, with a predominance of thought. In her productions she shows herself so possessed with the thought that its expression is sometimes faulty; yet the defects of her poetry are rather in its form than in its spirit and thought.

Her writings are subjective in the sense that they reveal herself in her inner being. They manifest a masculine vigor of thought and style, with a feminine depth and refinement of feeling. They make an impression of the personality of the writer as transcending its manifestation.

Mrs. Browning was intellectual, but not sceptical, and her writings are pervaded with the faith and hope of a spirit deeply religious. With a mind richly stored with the treasures of the past, she showed a hearty sympathy with the progressive spirit of the present. Despite physical weakness, her mind made her one of the greatest of her sex.

Poetical Works (N. Y.), 5 vols.
Life, Letters, and Essays (N. Y., 1877), 3 vols.
Allibone's Dict. of Authors, **1**. 266.
Ap. Am. Cyc., **3**. 346. ("She combined in an extraordinary degree the distinctive characteristics of the masculine understanding and the feminine heart.")
Bayne's Essays in Biog. and Crit., 1st S., p. 146. ("Our single Shakespearian woman.")
Eminent Women of the Age, p. 221.
Encyc. Brit., **4**. 391. ("The most distinguished poet of her sex that England has produced." "Sensibility and intuition were in her united in a degree seldom witnessed.")
Mar. Fuller's Lit. and Art (N. Y., 1852), Pt. 2, p. 22.
Gilfillan's Lit. Men (N. Y., 1860), p. 239.
Mrs. Hale's Biog. of Distinguished Women, p. 605.
Ingram's Mrs. Browning (Famous Women S.).
McCarthy's Hist. of Our Own Times (Harper's ed.), **1**. 544–555.
Maude G. Phillips's Pop. Man of Eng. Lit. (N. Y., 1885), **2**. 445.
Smiles's Brief Biographies (Philad.), p. 449.
Stedman's Victorian Poets, Chap. 4. Same, Scrib. Mo., **7**. 101. ("I therefore regard Mrs. Browning as the representative of her sex in the Victorian era.")
Taine's Notes on Eng. (N. Y.), Chap. 33, pp. 344–346. (Aurora Leigh. "An extraordinary work, which is also a masterpiece.")
Whipple's Essays and Reviews, **1**. 361–363.
Atlan., **8**. 368.
Blackw., **56**. 621; **81**. 23.
Brit. Q., **2**. 337; **34**. 350; **42**. 359. ("No woman has ever united abilities like those of Mrs. Browning.")
Chr. Exam., **38**. 206–207; **72**. 65. ("Mrs. Browning united loftiness of thought to intensity of emotion." "Mrs. Browning's moral strength equalled her intellectual.")
Ecl. M., **54**. 55; **55**. 303; **56**. 74, 351.
Ed. R., **114**. 513 (Am. ed., p. 263).
Fraser, **43**. 178.
Lit. W. (Bost.), **16**. 153. ("As a religious poet she united the fervor of Taylor with the devotion of Herbert.")
Liv. Age, **180**. 629; **181**. 643.
Meth. Q., **6**. 54; **22**. 409.
Nation, **48**. 7.
Nat. Q., **1**. 173; **5**. 134.
Nat. R., **4**. 239.
No. Am., **85**. 415; **94**. 338. ("She is the queen of poets.")

No. Brit., **26**. 443.
Putnam, **9**. 28.
Quar., **66**. 383–389 (Am. ed., pp. 203–206).
Westm., **42**. 381 (Am. ed., p. 197); **67**. 306 (Am. ed., p. 158).
Westm., **68**. 399 (Am. ed., p. 220). Same, Ecl. M., **43**. 10.
Westm., **118**. 373 (Am. ed., p. 180.) Same, Liv. Age, **155**. 416. ("The vigor of her style and the range of her views are masculine enough; it is only in the depth of her tenderness and the passion of her sympathy that her womanhood is revealed.")

BALZAC AND HUGO.

186. *Is Balzac a greater novelist than Hugo?*

Balzac and Hugo each exhibits in his writings a mind of large compass, of intense activity, and of firm grasp.

Balzac laid a large plan, of which he executed a considerable part; Hugo's work was more varied, but all partook of the grandeur of his mind. Balzac, with an ideal element, is more realistic; Hugo, in his own way, is idealistic. Balzac's writings are more objective, while Hugo manifests more of his own personality.

Each in the character of his genius is distinct and strong; each has his own excellences and his own defects.

BALZAC.

Balzac's genius, as disclosed by his work, may be considered in respect to its range and its quality.

With a consciousness of his natural powers, he developed them by intense and protracted toil. He undertook in his novels the mighty task of portraying human character and life in its manifold phases, as he might himself study it in his own age and country, especially in the development and exhibition of passion. In the dissection of the human heart he has shown himself a master. He aimed to make his work as wide and as deep as human nature; and in this his success, if not complete, was extraordinary. Yet to evil he gives

the preponderance; and his success in depicting the evil in human nature is greater than in depicting the good.

To the requirements of art he was scrupulously faithful; and the ethical found place in his work only as the real in art, or as it appears in life.

Balzac's work is that of a genius large, strong, and intense.

Novels trans., esp. Père Goriot and Eugénie Grandet.

Ap. Am. Cyc., **2**. 258. ("He aimed only to present the realities of life. He advances no theory, pretends to no moral teaching.")

Chamb. Encyc, new ed., **1**. 695. ("But few writers give such an impression of intellectual force, and in the power of investing his creations with apparent reality he stands first among novelists.")

Encyc. Brit., **3**. 304; **9**. 679.

James's French Poets and Novelists, p. 84. ("Our last word about him is that he had incomparable power.")

Saintsbury's Short Hist. of Fr. Lit., p. 530.

Saltus's Balzac (Bost., 1884).

Stephen's Hours in a Library, p. 238. Same, Fortn., **15**. 17. Same, Liv. Age, **108**. 515.

Taine's Hist. of Eng. Lit., **2**. 292–293.

Van Laun's Hist. of Fr. Lit., **3**. 389. ("The anatomist of passion, the vivisector of the human heart.")

Atlan., **53**. 850–853; **54**. 717; **57**. 834.

Blackw., **121**. 300.

Contemp., **37**. 1004. ("Balzac's place among the classics of France is securely established as the greatest master of romantic fiction his country has produced; and his supremacy is not merely French, but European.")

Dub. Univ. M., **64**. 620 (The Style of Balzac and Thackeray). Same, Ecl. M., **64**. 229. Same, Liv. Age, **84**. 51.

Ecl. M., **78**. 738.

Ed. R., **148**. 528 (Am. ed., p. 273).

Hours at Home, **5**. 249.

Lit. W. (Bost.), **15**. 89; **16**. 384; **17**. 144.

Nation, **40**. 114.

Westm., **60**. 199 (Am. ed., p. 105).

HUGO.

Hugo, though a politician, has been chiefly known as a writer. In literature he is more widely and familiarly known as a novelist, though by the critics he is ranked high as a poet. His novels have met with a wide reception, and have given him a reputation coextensive with the civilized world. His genius is universally acknowledged to be great, but its peculiarities make it liable to criticism.

Hugo has a large nature, and especially delights in the grand and impressive. He is regarded as the great master of romanticism in literature, in its opposition to classicism. His style is diffuse, dramatic, pictorial, intense. His genius is seen in his novels as large, various, and powerful.

Novels, trans., esp. Les Miserables and Ninety-Three.
Victor Hugo, by Madame Hugo, trans. (N. Y., 1864).
Amiel's Journal, trans. (Lond., 1889), p. 90.
Ap. Am. Cyc., **9**. 35.
Ap. An. Cyc., **1885**, p. 479.
Barbou's Victor Hugo and his Times, trans. (N. Y., 1882).
Chamb. Encyc., new ed. (1890), **5**. 822.
Johnson's Cyc., **2**. 1020.
Swinburne: 1. Victor Hugo.
2. Essays and Studies, p. 1. Same, Fortn., **12**. 73.
Atlan., **36**. 171–174.
Blackw., **92**. 172; **115**. 750. ("The name of M. Victor Hugo is one of the very few which attract universal attention in the world of literature.")
Blackw., **122**. 157. Same, Ecl. M., **89**. 399.
Brit. Q., **67**. 355–379; **77**. 90–95.
Chr. Exam., **76**. 323–325.
Contemp., **48**. 10. Same, Liv. Age, **166**. 323.
Cornh., **6**. 704.
Critic, **6**. 253, 260, 308; **7**. 80. ("Victor Hugo was a very great man; he was, especially, a man wholly out of the common, — truly unique." Renan.)
Dial (Chicago), **6**. 33.
Ecl M., **58**. 195; **67**. 77: **80**. 324.
Ed. R., **107**. 208 (Am. ed., p. 108); **163**. 141–151, 163–164. ("His originality is irresistible. The fire of his descriptions,

the glow of his imagination, the blaze of his poetic passion, kindle an enthusiasm such as no other writer can create.")

Fortn., **5**. 30; **21**. 359. Same, Ecl. M., **82**. 624.
Nation, **9**. 509; **18**. 238.
New Eng., **23**. 454.
N. Princ., **3**. 212.
No. Am., **81**. 33–34.
Quar., **112**. 271 (Am. ed., p. 145).
Westm., **79**. 77 (Am. ed., p. 42).

MONTAIGNE AND ADDISON.

187. *Is Montaigne a better essayist than Addison?*

Montaigne and Addison display in their essays the distinctive charm of their own personality.

Montaigne discourses freely of himself, while Addison impresses upon his writings the kindliness and gentleness of a pure and elevated spirit. Montaigne writes from the impressions of his own mind, while Addison has a more definite practical aim. Montaigne is more philosophic, but Addison has more positive convictions.

Addison was more Christian in spirit, with a faith serene and steadfast; Montaigne was more worldly, with something of the sceptical indifference and levity of the worldly spirit. Montaigne's influence has been wider, Addison's more elevating.

MONTAIGNE.

From the genius of Montaigne the essay, as a distinct form of literature, received at once its origin and its perfection. It is certain that from no subsequent writer has it met with a larger success. This is due to the peculiar genius of Montaigne, who, to an uncommon extent, put himself, with all that he was and did, into his writings.

He is original, and represents a distinct type and tendency in literature and in philosophy. He combines opposite characteristics, becoming thus somewhat of a puzzle.

That his writings have substantial merits would seem indubitable from the fact of their general and permanent reception. They are both humorous and ethical. They are light, gay, gossipy, yet philosophical and pregnant with lessons of practical wisdom. The philosophy, it is true, is not the highest. It inclines to the sceptical, such as is rather indeterminate than a denying. Montaigne's mind was not the seat of positive convictions. The essays, which show so well the character and range of his mind, are suggestive, stimulating, and entertaining.

Works, trans., new ed. rev. (Bost. and N. Y.), 4 vols.
Addison's Spectator, No. 562.
Ap. Am. Cyc., **11.** 769. ("His sagacious treatment of everyday life, rich and vigorous language, easy and indulgent gayety, genial egotism, and minute confessions, are among the charms of his work.")
Baldwin's Introd. to the Study of Eng. Lit. (Philad., 1883), V. 2, Prose, Chap. 10, pp. 293–294.
Bayle Saint John's Montaigne the Essayist (Lond., 1857).
Besant's French Humorists, Chap. 6. ("Montaigne's Essays owe their greatest charm to the fact that they reveal not only the secrets of a soul, but of a soul not much raised above the commonplace, and like our own." "Like ours, and yet superior. His mind differed in degree from ours, not in kind; larger, broader, keener.")
Bridge's Hist. of Fr. Lit. (Philad., 1874), pp. 111–114.
Buckle's Hist. of Civilization (N. Y., 1863), **1.** 373–375.
Collins's Montaigne (For. Classics for Eng. Readers).
Emerson's Representative Men, Prose Writings. **2.** 79.
Encyc. Brit., 8th ed., **15.** 506. ("To disclose himself, accordingly, in all phases of his nature, whether of strength or weakness, nobility or meanness, beauty or deformity, wisdom or folly, he made the business of his calm and meditative life.")
Encyc. Brit., 9th ed., **16.** 767. ("Montaigne is one of the few great writers who have not only perfected, but have also invented a literary form." Saintsbury.)
Fischer's Hist. of Mod. Philos., Descartes and his School, trans. (N. Y., 1887), pp. 118–120.
Hallam's Introd. to the Lit. of Europe (Harper's ed.), **1.** 301–303.

Saintsbury's Short Hist. of Fr. Lit., Bk. 2, Chap. 7.
Mrs. Shelley's Eminent Fr. Writers (Philad., 1840), **1.** 25.
Van Laun's Hist. of Fr. Lit., V. 1, Bk. 3, Chap. 3, sec. 1.
Wilkinson's Classical Fr. Course in English, Chap. 4.
Am. J. Educ., **4.** 461.
Fraser, **34.** 261. Same, Ecl. M., **9.** 248. Same, Liv. Age, **11.** 85.
New Eng., **34.** 405.
No. Am., **87.** 356.
Quar., **99.** 396 (Am. ed , p. 217). Same, Liv. Age, **52.** 65. ("The Essays have a breadth and depth which criticism is not yet weary of measuring and remeasuring." "There are some books which partake of the inexhaustible multiformity of our moral nature, and the Essays is one of such books.")
Retros., **2.** 207.
St Paul's, **8.** 352. Same, Liv. Age, **110.** 414.
Westm., **29.** 321 (Am. ed., p. 174), ("He was unquestionably a large-minded, clear, and healthy man"); **104.** 414 (Am. ed., p. 200).

ADDISON.

Addison, though a poet, reached in his Essays the height of his performance. He is the best English essayist, and his Essays occupy a high and permanent place in English literature. They reflect, in their subjects, style, and spirit, the best characteristics of their author.

Appearing at first periodically, they were intended, by the satirizing of vice and folly, to aid in the promotion of virtue. They have an elevated moral spirit, aim, and influence.

Addison was a humorist; but his humor, like his spirit, was not sharp, but gentle. With a kindly spirit, he enkindles kindly feelings and wins love. His virtues are of the mild and not of the heroic sort. Yet virtues they are, of a positive kind, such as shine with a transparent brightness, and exercise a transforming influence.

His style, for clearness, purity, and elegance, is justly celebrated as a model.

Works (Philad.), 6 vols.
Lucy Aiken's Life of.

Allibone's Dict. of Authors, **1.** 37.
Ap. Am. Cyc., **1.** 112.
Bascom's Philos. of Eng. Lit., pp. 170–176, 180–181. ("Addison occupies in English literature a place only second to that of its great masters.")
Chamb. Cyc. of Eng. Lit., Fifth Period, Essayists.
Chamb. Encyc., new ed. (1888), **1.** 50. ("As a light essayist he has no equal, and scarcely a second, in English literature." "The noble monument of his success is the Spectator, a paper in which the foundations of all that is sound and healthy in modern English thought may readily be traced.")
Courthope's Addison (Eng. Men. of Letters S.), Chap. 5, 9. ("Addison may be said to have almost created, and wholly perfected, English prose as an instrument for the expression of *social* thought.")
Encyc. Brit., 8th ed., **2.** 132. Same, 9th ed., **1.** 146. ("Indeed, it may safely be said that no one, in any age of our literature, has united so strikingly as he did the colloquial grace and ease which mark the style of an accomplished gentleman, with the power of soaring into a strain of expression nobly and elegantly dignified.")
Johnson's Lives of the Poets. ("As a describer of life and manners, he must be allowed to stand perhaps the first of the first rank." "As a teacher of wisdom he may be confidently followed." "Whoever wishes to attain an English style, familiar, but not coarse, and elegant, but not ostentatious, must give his days and nights to the volumes of Addison.")
Macaulay's Essays, **5.** 321. Same, Ed. R., **78.** 193 (Am. ed., p. 102). ("His best essays approach near to absolute perfection, nor is their excellence more wonderful than their variety." "Of the service which his essays rendered to morality it is difficult to speak too highly.")
Perry's Eng. Lit. in the Eighteenth Cent., Chap. 4.
Maude G. Phillips's Pop. Man. of Eng. Lit. (N. Y., 1885), **1.** 499.
Taine's Hist. of Eng. Lit., V. 2, Bk. 3, Chap. 4.
Thackeray's Eng. Humorists, Lect. 2.
Welsh's Development of Eng. Lit., **2.** 80
Fraser, **28.** 318.
No. Am., **64.** 314; **79.** 90.
Temple Bar, **41.** 319. Same, Ecl. M., **83.** 362.

CARLYLE AND EMERSON.

188. *As a thinker and writer should Carlyle outrank Emerson?*

Of thinkers who have put into an attractive literary form a certain spiritual phase of modern thought, Carlyle and Emerson, by their genius and influence, stand among the first. Each, with a consciousness of his own powers, gave himself to thought and writing as his life-work. Both were possessed of intellectual independence; and each made an original, unique, and important contribution to the literature of thought.

Both had a certain spiritual insight and intellectual intensity; but Carlyle had the more force and Emerson the greater serenity. Carlyle was more disturbed by evil; Emerson had more faith in good.

The writings of both, though tinctured with a spiritual pantheism, have exercised a profound, stimulating, and elevating influence.

CARLYLE.

Carlyle appeared in English literature as a new and original force. A critic, biographer, and historian, a philosopher, satirist, and moralist, he drew and fixed attention by the freshness and originality of his thought, by the vehemence of his utterance, and by the peculiarity of his style. To a mind independent, keen, positive, and intense, he united a literary instinct and a critical judgment, together with a practical moral aim, and an absorbing sense of the spiritual and of the infinite.

Some of his chief natural characteristics were insight, force, and intensity; and these were reinforced by uprightness and moral earnestness. The fierce doubt with which he early grappled, he never quite overcame. The positive faith to which he attained was not of a kind or degree to give him peace. The evil of the time oppressed him, and hid the good. Power, and not love, he made

supreme. With a profound seriousness he united a grim humor which tended to cynicism. His influence on contemporary thought was deep and pervasive, and doubtless on the whole spiritual and elevating.

Works, esp. Sartor Resartus and Essays.
First Forty Years of the Life of; and Life in London, ed. by Froude, 4 vols.
Corresp. between Carlyle and Emerson, ed. by Norton.
Corresp. between Carlyle and Goethe, ed. by Norton.
Alcott's Concord Days, p. 160.
Allibone's Dict. of Authors, **1.** 342.
Ap. Am. Cyc., **3.** 796.
Ap. An. Cyc., **1881**, p. 89.
Baldwin's Introd. to Eng. Lit. (Philad.), V. 2, Prose, p. 328.
Bayne's Lessons from My Masters, p. 11.
Mrs. Bolton's Famous Eng. Authors, p. 195.
Burroughs's Indoor Studies, p. 128 (Arnold's view of Emerson and Carlyle). Same, Cent., **5.** 925.
Calvert's Essays Æsthetical, p. 198.
Chamb. Encyc., new ed. (1888), **2.** 772.
Conway's Thos. Carlyle.
Craik's Hist. of Eng. Lit., **2.** 561.
Emerson: 1. Works, Riverside ed., **10.** 455. Same, Tributes to Longfellow and Emerson, by the Mass. Hist. Soc., p. 51.
2. Eng. Traits, Chap. 14, Prose Works, **2.** 280.
Foster's Four Great Teachers.
Giles's Lectures and Essays, **2.** 286.
Johnson's Cyc., **1.** 780.
Lowell's My Study Windows, p. 115. Same, No. Am., **102.** 419.
Martineau's Essays, Philosophical and Theological (Bost.), **1.** 386. Same, Nat. R., **3.** 483.
Masson's Carlyle Personally and in his Writings. Same, in part, Pop. Sci. Mo., **28.** 224.
Mead's Philos. of Carlyle (Bost., 1881).
Minto's Man. of Eng. Prose Lit., Pt. 1, Chap. 3.
Morley: 1. First Sketch of Eng. Lit., pp. 1013–1025.
2. Eng. Lit. in the Reign of Victoria, Chap. 10.
Shairp's Aspects of Poetry, Chap. 14.
Smiles's Brief Biographies (Philad.), p. 270.
Taine's Hist. of Eng. Lit., V. 2, Bk. 5, Chap. 4.

Thoreau's Yankee in Canada, etc., p. 211.
Tulloch's Rel. Thought in Eng. during the 19th Cent., Lect. 5.
Welsh's Development of Eng. Lit., **2**. 455; also p. 537.
Whipple's Essays and Reviews, **2**. 387.
Wylie's Carlyle.
And. R., **3**. 227.
Atlan., **1**. 185; **50**. 127; **51**. 329-330, 560.
Blackw., **85**. 127.
Brit. Q., **81**. 143.
Chr. Exam., **77**. 206.
Cent., **4**. 530.
Contemp., **39**. 584. Same, Liv. Age, **149**. 361.
Contemp., **39**. 792; **60**. 521 (Lecky).
Cornh., **44**. 664. Same, Liv. Age, **152**. 67.
Dial (Chicago), **1**. 225.
Fortn., **14**. 1.
Fraser, **72**. 738. Same, Liv. Age, **88**. 737.
Harper, **48**. 726; **62**. 888.
Liv. Age, **148**. 692.
Macmil., **47**. 200. Same, Liv. Age, **156**. 438.
Meth. Q., **9**. 119, 217.
Nation, **32**. 109.
New Eng., **8**. 46; **40**. 396.
New York R., **4**. 179.
No. Am., **41**. 454; **136**. 431 (Emerson and Carlyle, by Whipple).
Putnam, **13**. 519.
Quar., **66**. 446 (Am. ed., p. 233).
Quar., **132**. 335 (Am ed., p. 178). Same, Liv. Age, **113**. 666. Same, Ecl. M., **79**. 129.
Westm., **33**. 1; **115**. 457 (Am. ed., p. 219).

EMERSON.

Emerson lives for thought. He deliberately chose the contemplative rather than an active life, and found in it much fruit. In the temper of his mind he was ideal, looking at things on their spiritual side; yet with a mystical tendency he combined a practical sagacity.

He was intuitive, not logical; he saw and announced. Hence his writings, though a marvel of condensed thought, lack continuity, unity, order, and consistency. Philosophic, he was neither abstract nor systematic. Poetic, his poetry is as much freighted with thought as his prose.

His intellect was regnant, giving to his mind serenity, and placidity to his emotions. He was self-reliant, loyal to his own thought, and in its expression independent and bold. He was an optimist, with a firm faith in good, and making little account of evil. His influence on the minds he attracts is in a high degree stimulating.

Complete Works, Riverside ed. (Bost.), 11 vols.
Cabot's Memoir of, 2 vols.
Emerson in Concord: a Memoir by E. W. Emerson (Bost., 1890).
Alcott's Concord Days, p. 25.
Allen's Our Liberal Movement in Theology, App., p. 211 (Hedge's Mem. Address).
Allibone's Dict. of Authors, **1**. 557.
Ap. Am. Cyc., **6**. 568.
Ap. An. Cyc., **1882**, p. 277.
Ap. Cyc. Am. Biog., **3**. 343.
Birrell's Obiter Dicta, 2d S., Chap. 7.
Mrs. Bolton's Famous Am. Authors, p. 1.
Burroughs: 1. Birds and Poets, p. 185.
2. Indoor Studies, p. 128 (Arnold's View of Emerson and Carlyle). Same, Cent., **5**. 925.
Chamb. Encyc., new ed., **4**. 323.
Cooke's Life, Writings, and Philosophy of.
Conway's Emerson at Home and Abroad (Bost., 1882).
Corresp. of Carlyle and Emerson, ed. by Norton.
The First Century of the Republic, pp. 368–371. Same, Harper, **52**. 417–419 (Whipple).
Foster's Four Great Teachers.
Frothingham's Transcendentalism in New Eng., Chap. 9.
Mar. Fuller's Life Without and Within, p. 191.
The Genius and Character of Emerson. Lectures at the Concord School of Philos., ed. by Sanborn (Bost., 1885).
Gilfillan's Lit. Men (N. Y., 1860), p. 158.
Godwin's Out of the Past, p. 441. Same, Putnam, **8**. 407.
Guernsey's Emerson.
Holmes's Emerson (Am. Men of Letters).
Ireland's Ralph Waldo Emerson (Lond., 1882).
Richardson's Am. Lit., V. 1, Chap. 9; V. 2, Chap. 5.
Stedman's Poets of Am., Chap. 5.
Tributes to Longfellow and Emerson, by the Mass. Hist. Soc.
Welsh's Development of Eng. Lit., **2**. 523.

Woodbury's Talks with Ralph Waldo Emerson.
Atlan., **7.** 254 (Lowell); **50.** 238; **51.** 560; **55.** 416–417.
Blackw., **62.** 643. Same, Liv. Age, **16.** 97.
Brit. Q., **11.** 218. Same, Liv. Age, **26.** 1.
Cent., **4.** 265 (James).
Chr. Exam., **30.** 253; **38.** 87; **42.** 255–262; **48.** 314; **84.** 257–269.
Chr. R., **26.** 640.
Dial (Chicago), **2.** 114.
Fortn., **40.** 422. Same, Liv. Age, **158.** 771. Same, Ecl. M., **101.** 577.
Fraser, **75.** 586. Same, Liv. Age, **98.** 358.
Harper, **65.** 288 (J. Hawthorne); **65.** 576 (Whipple).
Internat. R., **3.** 249. Lit. W. (Bost.), **11.** 174–185; **13.** 144; **14.** 446.
Liv. Age, **4.** 139; **23.** 344; **24.** 457; **68.** 240; **105.** 161; **153.** 567.
Meth. Q., **34.** 357.
Nation, **4.** 430; **33.** 396.
New Eng., **8.** 186–189; **19.** 496; **45.** 633.
No. Am., **70.** 520; **130.** 470; **135.** 1 (Whipple); **136.** 421 (and Carlyle, by Whipple); **140.** 129 (Bancroft).
No. Brit., **37.** 319.
Overland, N. S., **4.** 434.
Westm., **33.** 345; **119.** 451.
Unita. R., **35.** 127 (Optimism of).

HAWTHORNE AND IRVING.

189. *Should Hawthorne be ranked higher among American authors than Irving?*

The genius of Hawthorne and the genius of Irving are essentially unlike. Each had an excellence of his own; and this being in each case determined, it may then be considered which is the superior.

Hawthorne is the more original, Irving the more popular. Hawthorne has more depth and spiritual insight, Irving more humor and hearty sympathy. Hawthorne is more subjective and psychological, Irving more objective and natural. Hawthorne's writings excite an interest deep, strong, and intense; Irving's writings impart a pleasure serene and satisfying.

HAWTHORNE.

Hawthorne's romances are the production and revelation of his inmost life. His was a secluded spirit, that lived in itself. He carried in himself an ideal world, of which his writings give us glimpses. The history of literature does not furnish a genius more original. With a brooding mind, he was silent, absorbed in the birth and growth of his own thoughts and fancies.

His productions stand distinctly by themselves, less because they are above than because they are aside and different from others. Yet in all respects — in conception and execution, in style and finish — they possess a high degree of excellence. They have strength and weight, fineness and delicacy, purity and elevation. His spirit, not light and gladsome, is on the whole sombre, yet not morbid. He is properly an idealist, though not an optimist. The purity and simplicity of their style make his writings classic.

Complete Works, Riverside ed. (Bost.), 13 vols.
Nathaniel Hawthorne and his Wife, by Julian Hawthorne.
Alcott's Concord Days, p. 193.
Allibone's Dict. of Authors 1. 804.
Ap. Am. Cyc., 8. 535.
Ap. Cyc. Am. Biog., 3. 124 (G. W. Curtis).
Mrs. Bolton's Famous Am. Authors, p. 104.
Chamb. Encyc., new ed. (1890), 5. 594.
Conway's Hawthorne.
Encyc. Brit., 1. 126–127. ("Of his style it is impossible to speak too highly. It is accurate and strong, terse and yet full, rich and yet simple, harmonious, varied, and suggestive.")
Encyc. Brit., 11. 536. ("The writings of Hawthorne are marked by subtle imagination, curious powers of analysis, and exquisite purity of diction." Stoddard.)
Fields's Yesterdays with Authors, Chap. 3.
Hutton's Essays in Lit. Crit. (Philad.), Chap. 2. Same, Nat. R., 11. 453. Same, Liv. Age, 68. 217.
James's Hawthorne (Eng. Men. of Letters S.). ("He combined in a singular degree the spontaneity of the imagination with a haunting care for moral problems.")

Lathrop's Study of Hawthorne, esp. Chap. 12, which compares him with Irving.

Longfellow's Driftwood, Prose Writings (Bost., 1882), V. 1; (Bost., 1888), Riverside ed., **1**. 360. Same, No. Am., **45**. 59.

Richardson's Am. Lit., V. 2, Chap. 10.

Smiles's Brief Biographies, p. 256.

Stephen's Hours in a Library. p. 204. Same, Liv. Age, **116**. 195.

B. Taylor's Crit. Essays and Lit. Notes, p. 354. ("He is at once the rarest and purest growth of the intellectual and social soil from which he sprang.")

Tuckerman's Hist. of Eng. Prose Fiction, p. 309.

Welsh's Development of Eng. Lit., **2**. 502.

Whipple: 1. Character and Characteristic Men, p. 218. Same, Atlan., **5**. 614. ("Hawthorne not only writes English, but the sweetest, simplest, and clearest English that ever has been made the vehicle of equal depth, variety, and subtlety of thought and emotion.")

2. The First Century of the Republic, pp. 391–393. Same, Harper, **52**. 527–528.

And. R., **7**. 31.

Appleton, **4**. 405.

Atlan., **22**. 359; **57**. 471.

Blackw., **94**. 610. Same, Liv. Age, **80**. 15 (in part).

Cent., **3**. 433; **10**. 83.

Chr. Exam., **25**. 182; **78**. 89.

Critic, **9**. 177.

Ed. R., **173**. 47–51.

Fortn., **46**. 511.

Harper, **45**. 683.

Independent, **1889**, Sept. 26, p. 5. ("There are geniuses more sunny, large, and glad than Hawthorne's, but none more original, more sure-footed in his own clear realm of moonlight." Lang.)

Liv. Age, **25**. 203; **65**. 707; **81**. 518.

Meth. Q., **26**. 51.

Nation, **30**. 89; **39**. 525.

New Eng., **5**. 56; **18**. 441; **19**. 860; **44**. 403.

No. Am., **71**. 135; **76**. 227; **129**. 203 (Trollope).

No. Brit., **33**. 180; **49**. 173. Same, Liv. Age, **99**. 67.

St. Paul's, **8**. 151. Same, Ecl. M., **77**. 174.

Westm., **50**. 592 (Am. ed., p. 318).

IRVING.

Irving was by nature admirably fitted for a literary career. His writings show the man, with his characteristic excellences and limitations. His style is the man, simple, unaffected, easy, graceful, and pure.

The obvious merit of his writings won for them an appreciation quick, general, and permanent. He was the first who raised American literature to a height at which it might find rank with that of other nations. His genius was rather cosmopolitan than national; and though an American in heart as well as by birth, he was not less a man in hearty sympathy with all men. It is this spirit pervading his writings which has given them a wide, warm, and lasting appreciation. There is in his writings a spirit larger than art and higher than genius, which wins not so much admiration as love, such as the author in his own person would win. It is his own simple spirit of truth and of love, animating a fit and characteristic literary form.

Complete Works (N. Y.), 27 vols., esp. The Sketch Book.

P. M. Irving's Life and Letters of. See Index, titles of books respectively.

Allibone's Dict of Authors, **1**. 935.

Ap. Am. Cyc., **9**. 419. ("In the department of pure literature he was the earliest classic writer of America, and in the opinion of many he remains the first.")

Ap. Cyc. Am. Biog., **3**. 360. ("We may safely, however, count him the best beloved among American authors; his character was so clean, his language was so full of grace, his sympathies so true and wide, and his humor so genuine and abounding.")

Mrs. Bolton's Famous Am. Authors, p. 58.

Bryant's Prose Writings (N. Y., 1884), **1**. 332.

Chamb. Encyc., new ed. (1890), **6**. 227.

R. H. Dana's Poems and Prose Writings (N. Y., 1850), **2**. 268. Same, No. Am., **9**. 322.

Duyckinck's Cyc. of Am. Lit. (N Y., 1856), **2**. 47.

Encyc. Brit., **1**. 724-725; **13**. 372. ("Irving's productions are in general impressed with that signet of classical finish which guarantees the permanency of literary work more surely than direct utility or even intellectual power.")

Everett's Orations, **4.** 248, 256.
The First Century of the Republic, pp. 363–364. Same, Harper, **52.** 412–413 (Whipple).
Griswold's Prose Writings of Am.
Haweis's Am. Humorists, Lect. 1.
Hill's Irving (Am. Authors S.), Chap. 10.
D. G. Mitchell's Bound Together, p. 3.
Prescott's Biog. and Crit. Miscellanies (Bost., 1857), p. 88.
Richardson's Am. Lit., V. 1, Chap. 7. ("Nineteenth century literature has nothing better of the kind to show than Irving's Essays: gentle, winsome, pathetic, delicately humorous, neatly descriptive, and artistic.")
Warner's Irving (Am. Men of Letters S.), Chap. 9, 10.
Welsh's Development of Eng. Lit., **2.** 303–307.
Atlan., **13.** 694; **45.** 396 (Warner).
Blackw., **6.** 556; **11.** 688; **16.** 291.
Chr. Exam., **73.** 271.
Chr. R., **15.** 203.
Cornh., **1.** 129–132.
Ed. R., **34.** 160; **37.** 337; **173.** 40–41.
Fraser, **4.** 435.
Harper, **24.** 349.
Liv. Age, **74.** 579.
Meth. Q., **16.** 537.
Nation, **3.** 265; **36.** 291.
No. Am., **28.** 103; **35.** 191–192, 265; **41.** 1; **44.** 200; **86.** 330.
Quar., **25.** 50.
Quar., **114.** 151 (Am. ed., p. 78). Same, Liv. Age, **78.** 457.
Westm., **17.** 132.

VOLTAIRE.

190. *Has the influence of Voltaire, through his writings, been on the whole beneficent?*

Voltaire's works are numerous and various, comprising poetry, philosophy, history, religion, and criticism.

He had an active and fertile mind, but more versatile and comprehensive than profound or original. His genius was essentially literary, and found its most characteristic and striking expression in wit and satire. Ambitious, and with a great capacity for productive work, he gained an

immense popularity and influence. Indeed, he was one of the best representatives of the general characteristic spirit of his age, especially of its scepticism and of its revolutionary tendencies.

He had an intense hatred of superstition, bigotry, and persecution, and in his virulent attack upon Christianity made too little discrimination between its truths and its corruptions. Though humane, and espousing the cause of the wronged, he lacked reverence, seriousness, and even fairness. He was doubtless influential in the promotion of toleration and of freedom and independence of inquiry. The sentiment and spirit fostered by his writings became an important factor in the production of the Revolution, considered both as to its good and its evil.

Ap. Am. Cyc., **16.** 404.
Bancroft's Hist. of the U. S. (old ed.), **5.** 22–24.
Brougham's Lives of Men of Letters and of Science who flourished in the Time of George III.
Buckle's Hist. of Civilization (N. Y., 1862), **1.** 575–592.
Cairnes's Unbelief in the 18th Cent. (N. Y.), pp. 91–103.
Carlyle: 1. Essays, **2.** 5.
2. Frederick the Great. See Index.
Dyer's Mod. Europe, 2d ed. (Lond., 1877), **4.** 312–316.
Encyc. Brit., 8th ed., **21.** 656; 9th ed., **24.** 285; also, **9.** 592, 669.
Erdmann's Hist. of Philos., trans. (Lond., 1891), **2.** 156–158.
A. S. Farrar's Crit. Hist. of Free Thought, Bampton Lect. for 1862 (N. Y., 1872), pp. 169–176.
Flint's Philos. of Hist. in France and Germany, Bk. 1, Chap. 5.
Guizot's Pop. Hist. of France, Chap. 55. Same, abr. by G. Masson (Bost.), pp. 515–521.
Hanley's Voltaire (For. Classics for Eng. Readers).
Hurst's Hist. of Rationalism, pp. 119–121.
Maurice's Mor. and Met. Philos., V. 2. See Index.
Morley's Voltaire.
Parton's Life of, 2 vols.
Mrs. Shelley's Eminent French Writers, **2.** 25.
Taine's Ancient Régime (N. Y., 1876), pp. 215, 217, 261–266.
Van Laun's Hist. of Fr. Lit., V. 3, Bk. 6, Chap. 3.
Wilkinson's Classical French Course in English, Chap. 16.
Am. Bib. Repos., 3d S., **3.** 458.
Atlan., **48.** 260.

Blackw., **111.** 270. Same, Liv. Age, **113.** 131.
Ed. R., **92.** 193–197 (Am. ed., pp. 101–103).
Fortn., **29.** 678.
Fraser, **85.** 678. Same, Ecl. M., **70.** 1.
Meth. Q., **26.** 546.
Nation, **15.** 150; **21.** 215; **26.** 369; **33.** 276, 297.
New Eng., **1.** 176–179; **32.** 561–575.
19th Cent., **12.** 613.
No. Am., **115.** 431.
Quar., **76.** 62–82 (Am. ed., pp. 34–44).
Quar., **135.** 331 (Am. ed., p. 175). Same, Liv. Age, **119.** 707.
Westm., **43.** 384 (Am. ed., p. 187).
Westm., **75.** 363 (Am. ed., p. 192). Same, Liv. Age, **69.** 387.

ROUSSEAU.

191. *Has Rousseau's influence on modern thought been on the whole beneficial?*

Rousseau, in his spirit and ideas, was less a reflection of his age than the prophet of a new age. His genius, if not his ideas, was original. His thoughts were fresh and radical, and potent in their influence. His discussions had respect to fundamental questions concerning the nature of man, of society, of government, and of education, and were clothed in a philosophical and literary form attractive and popular.

In their nature and influence his ideas were revolutionary, and he was himself the herald and prophet of the coming revolution. Hence in his writings is found the origin of the spirit and doctrines of modern democracy. In literature he was the founder of the school of sentimentalism.

His influence has been immense, and is, like his character and doctrines, a mixture. His doctrines will not stand the test of a rigid examination; but this only shows, not that they are wholly wrong, but that they are not wholly right. If in some respects their fruit has been evil, in others it has been undeniably good.

Alger's Genius of Solitude, p. 255.
Amiel's Journal, trans. (Lond. and N. Y., 1889), Aug. 13, 1865, pp. 109–111.
Ap. Am. Cyc., **14**. 452.
Cairnes's Unbelief in the 18th Cent. (Harper's ed.), pp. 104–113, 204–207.
J. F. Clarke's Memorial and Biographical Sketches, p. 345. Same, Chr. Exam., **84**. 133.
Dyer's Mod. Europe, 2d ed. (Lond., 1877), **4**. 318–325.
Encyc. Brit., 8th ed., **1**. 184; **15**. 809; **19**. 233, 288–289, 448. 9th ed., **7**. 675–676; **9**. 592–667; **21**. 23.
Erdmann's Hist. of Philos., trans. (Lond., 1891), **2**. 268–271.
A. S. Farrar's Hist. of Free Thought (N. Y.), pp. 183–188.
Graham's Rousseau (For. Classics for Eng. Readers)
T. H Green's Works, 2d ed. (Lond., 1889), **3**. 113–117. Same No. Brit., **48**. 151–155. See also **2**. 386.
Lowell's Among My Books, p. 349. Same, No. Am., **105**. 242.
Maurice's Mor. and Met. Philos., 2. 542–558.
Morley's Rousseau, 2 vols.
Sainte-Beuve's Monday Chats, trans. (Chicago, 1877), p. 141.
Saintsbury's Short Hist. of Fr. Lit., pp. 482–486.
Mrs. Shelley's Eminent Fr. Writers, **2**. 126.
Taine's Ancient Régime. See Index.
Van Laun's Hist. of Fr. Lit., V. 3, Bk. 6 Chap. 5, sec. 1.
Wilkinson's Classical Fr. Course in English, Chap. 17.
Am. J. Educ., **5**. 459.
Blackw., **11**. 137.
Contemp., **30**. 625.
Cornh., **32**. 439. Same, Ecl. M., **85**. 660. Same, Liv. Age, **127**. 323.
Ed. R., **92**. 197–199.
For. Q., **27**. 118 (Am. ed., p. 63).
Fortn., **17**. 494 (Rousseau's Influence on European Thought, by Morley). Same, Ecl. M., **79**. 102.
Fortn., **18**. 287, 438, 572.
Internat. R., **5**. 507, 648.
Nation, **17**. 159.
Nat. Q., **19**. 33.
New Eng., **32**. 571.
No. Am., **15**. 1.
Westm., **72**. 353.

VII. ART.

THE term Art is used to express the unity of the Fine Arts; which comprise architecture, sculpture, and painting, to which may be added music.

Architecture expresses an ideal of form in the proportion and symmetry of the parts and in the unity of the whole. Sculpture gives an ideal of the form and expression of living beings, especially of man. Painting is larger in its scope, adding Nature, and thus comprising beings and things; but while sculpture gives prominence to form, painting gives prominence to expression. Music stands by itself, in that, as the artistic use of sound, it addresses the ear and not the eye, and is therefore less material and sensuous.

Poetry, though artistic, is not properly art, but literature. In their general characteristics art and literature are parallel. Both are representative, showing nature, and human character and life. In aim and scope they are co-ordinate. Their end is ideal; their influence, in its truth, elevating and refining. Literature gives prominence to thought, art to that which excites feeling. Literature partakes of art, and in this respect is secondary to it.

Art is as wide as the human race, and as various as human genius and character. Yet it must be judged from its height. Its masters make its laws. Their works show it at its best. It is in these, therefore, that it may be truly and wholly known.

Art is an incarnation of the ideal. It is a representation of the divine, of nature, and of man, and in

all of the spiritual. The spiritual or ideal is the soul of art, giving it elevation, worth, and influence. The central principle of the ideal in art is beauty. Other principles may, indeed, find place, but this holds the throne. Thus beauty in art corresponds to love in morals. This is the perfection of art, its crown, its charm, its title to immortality. Beauty is natural and spiritual; the first is in form, the second in expression. To his spiritual vision the artist gives an enduring form, visible to all who have an eye for it. But for the spiritual in art there is required a spiritual eye.

Art is not a mere copying of nature; it is a representation of the spiritual or ideal in nature. Any one with a mind for the ideal may for himself see nature as ideal, even though he cannot give to his vision form or expression. But the vision of the artist is an inspiration that is a creative power, which reproduces the ideal of nature, not by imitation, but by creation. Hence art is personal according to the measure of its creativeness. The works of the great masters bear the indelible marks of their genius. Hence a work of art not only represents some scene, or object, or person, but the mind of the artist. In his work, then, the artist imparts to all of like mind somewhat of his own inspiration, in the perception, if not for the creation, of the ideal; and this refining and elevating influence of art is its practical justification.

GREEK ART AND RENAISSANCE ART.

192. *Is Greek art surpassed by Renaissance art?*

Art is individual, national, and historic. It is the creation of individual genius, which is itself the creature and representative of its age and nation.

In ancient times it rose to its height in Greece during its flourishing period; in modern times, in Italy, especially at the period of the Renaissance.

Greek art represents faithfully the ideal Greek, in his physical vigor and perfection of bodily form, and in the imagination and human interest which gave to his mind attractiveness and vivacity.

The art of the Renaissance also expresses the spirit of its own age: the awaking to new light, life, and power; the appropriating of the past to transform it into the future; the inspiration of a new hope and of high aspiration. The great masters of both periods, in the fulness of their inspiration, rose above their fellows, and immortalized their time. Thus art brought forth and made forever incarnate the ideal.

Greek Art.

The originality, character, and perfection of the mind of the ancient Greeks is found especially in their literature, art, and philosophy.

In art, as comprising architecture, sculpture, and painting, they excelled in the first and second. Both architecture and sculpture appear in close connection with religion; the one in the construction of their temples, the other in the representation in human form of their gods. The perfection of Greek art is found especially in form, but also in expression. Their gods appear with human characteristics raised to the ideal. Greek art is thus a visible and ideal representation of Greek mythology. In this may be seen its affinity to Greek literature, which is also mythological.

D'Anvers's Hist. of Art., Pt. 1, Chap. 5; Pt. 2, Chap. 3; Pt. 3, Chap. 1.
De Forest's Short Hist. of Art (N. Y.), pp. 45–79.
Dyer's Imitative Arts (Lond., 1882), sec. 1, pp. 32–57.
Encyc. Brit., 2. 343, Classical Archæology; 2. 401–413, Architecture.
Felton's Greece, 2. 136–145.
Fergusson's Hist. of Architecture (Bost., 1883), V. 1, Bk. 3.

Lloyd's Age of Pericles (Lond.), V. 2, Chap. 52–53.
Long's Art: its Laws and the Reasons for them (Bost.), Ess. 12.
Lubke: 1. Hist. of Art., trans. (Lond., 1874, and N. Y., 1878), V. 1, Bk. 2.
2. Hist. of Sculpture, trans. (Lond., 1872), Bk. 2.
Muller's Ancient Art (Lond., 1852).
Von Reber's Hist. of Ancient Art, trans. (Lond., 1883), pp. 175–386.
Seyffert's Dict. of Classical Antiquities, trans. (Lond., 1891). Architecture, Sculpture, and Painting. pp. 49, 443, 562.
Smith: 1. Hist. of Greece, ed. by Felton (Bost.), Bk. 2, Chap. 14.
2. Dict. of Gr. and Rom. Geog. (Lond., 1870), **1.** 265–281.
3. Dict. of Gr. and Rom. Biog. (Lond., 1873), **1.** 221; **3.** 243, 454, 519.
Winckelmann's Hist. of Ancient Art, trans. (Bost., 1880), V. 2, Bk. 8–10.
Atlan., **7.** 654; **8.** 76.
Cent., **9.** 257, 397.
Ed. R., **140.** 168.
Westm., **87.** 91.

Renaissance Art.

The revival of learning or literature was accompanied with the revival of art. But in neither case was it a mere revival; it was also a new birth. The classical spirit found in the new or modern spirit at once its mate and its rival. This is especially true in respect to art. Great masters produced great works of art; and these possessed the originality of genius, so that they stand for themselves.

In Greek art painting stands last, but in Renaissance art first; hence this is most characteristic of the Renaissance. Renaissance art is largely religious or Christian. In this it is mediæval; and with the mediæval is joined the classical or pagan. Thus Renaissance art is the product and the reflection of the age in which it flourished.

D'Anvers's Hist. of Art, Pt. 1, Chap. 13; Pt. 2, Chap. 9.
De Forest's Short Hist. of Art, pp. 184–309.
Dyer's Imitative Arts (Lond., 1882), sec. 1, pp. 57–101.

Eastlake's Handbook of Painting. The Italian Schools, 4th ed. (Lond., 1874), 2 vols., Bk. 4, 5.
Encyc. Brit., **14.** 455 (Leonardo); **16.** 229 (Michelangelo); **20.** 274 (Raphael); **23.** 413 (Titian).
Mrs. Heaton's Concise Hist. of Painting, Bk. 4; Bk. 7, Chap. 2–4.
Mrs. Jameson's Early Italian Painters (Bost., 1866).
Lanzi's Hist. of Painting in Italy, trans. (Lond., 1852), 3 vols.
Long's Art: its Laws, and the Reasons for them (Bost.), Ess. 8, 9.
Lubke: 1. Hist. of Art, trans. (Lond., 1874, and N. Y., 1878), V. 2, Bk. 4, Chap. 2–4.
2. Hist. of Sculpture (Lond., 1872), Bk. 5, Chap. 3, 4.
Pater, The Renaissance, 3d ed. (Lond. and N. Y., 1888).
Mrs. Mark Pattison's Renaissance of Art in France (Lond., 1879), 2 vols.
Perkins's Historical Handbook of Ital. Sculpture, Bk. 2, 3.
Symonds's Renaissance in Italy (N. Y., 1882), V. 3, The Fine Arts.
Sarah Tytler, The Old Masters (Bost., 1874).

ART AND SCIENCE.

193. *Are art and science antagonistic?*
194. *Is the general prevalence of natural science prejudicial to the cultivation of high art?*

Art is rather of imagination than of reason, science rather of reason than of imagination; yet neither is art without reason, nor science without imagination.

Both deal, in some sort, with the same objects, with nature and man, yet in quite a different way. The scientist observes, gathers facts, analyzes, draws conclusions, generalizes, and systematizes. The artist also observes, but in order to gain impressions of beauty, of form, of proportion and harmony; and then he idealizes, transforms, creates. Science and art are, therefore, distinct and contrasted, without being necessarily opposed or mutually exclusive. Both are of the human mind, and may coexist in the same mind. The great artist, Leonardo da Vinci, was also distinguished for his scientific achievements; yet he must doubtless be

regarded as an exception. In general the artistic and scientific minds are distinct, and do not go together.

Science has the wider sphere; art the higher. Science is more practical; art more ideal. Science may, in some degree, modify art, but not essentially. Art may make some use of science, but is not dependent on it. High art, like good literature, is the production of individual genius. From this view, does science, by promoting the practical, tend to repress a high ideal in art?

Brown's Spare Hours (Bost.), 3d S., p. 193.
Comte's Pos. Philos. (Lond.), **2.** 217–218.
Mozley's University Sermons. Ser. 6, Nature.
Ruskin's Mod. Painters, V. 3, Pt. 4, Chap. 17, sec. 40–43; V. 4, App. No. 2.
Spencer's Education (N. Y., 1866), pp. 71–84. Same, Westm., **72.** 28–34 (Am. ed., pp. 19–20).
Sweetser's Leonardo da Vinci (Artist Biographies), esp. Chap. 8.
Thomson's Outlines of Thought, Introd. sec. 7.
Tyndall's Fragments of Science, Chap. 7.
Nature, **28.** 50.
New Eng., **33.** 173 (Points of Contact between Science and Art, by Weir).
Pop. Sci. Mo., **25.** 357 (Are Art and Science antagonistic?).
Westm., **96.** 398 (Am. ed., p. 191). Same, Liv. Age, **111.** 438. (Bearings of Science upon Art.)

POETRY AND SCIENCE.

195. *Does the prevalence of natural science tend to check the poetic spirit?*

This question resembles the preceding, and requires a like treatment. Is science, in any sense and degree, adverse to the exercise of the imagination? Has the scientific use of the imagination any likeness or relation to its use in poetry?

Science dominates the modern mind. Does this tend to the dethronement of poetry? Or may there be a joint, harmonious reign? Is the absorbing pursuit of science in-

compatible with an absorbing interest in poetry? Darwin, by his own confession, through his absorbing pursuit of science, incapacitated himself for his early appreciation of poetry. On the other hand, Goethe, one of the greatest of poets, was also an amateur scientist; though whether his studies in science were not prosecuted rather in a poetic than in a strictly scientific spirit may be a matter for investigation.

Is not imagination as essential an element of human nature as reason? Can it, then, taking mankind in general, be effectually overcome by reason, so as not to have its legitimate, free, and full exercise? In short, what are the legitimate dominion and influence of science as one of the chief provinces of reason? And what, likewise, of poetry, as one of the chief creations of the imagination?

Burroughs's Indoor Studies, p. 67 (Science and the Poets).
Darwin's Life and Letters (Am. ed.), **1**. 81–82.
Helmholtz's Pop. Lect. on Scientific Subjects (N. Y., 1881), V. 1, Lect. 2, (On Goethe's Scientific Researches).
Hunt's Poetry of Science, Introd.
Charles Morris's Civilization (Chicago, 1890), **2**. 160–161.
Peirce's Ideality in the Physical Sciences, Lect. 1.
Shairp's Poetic Interpretation of Nature, Chap. 3–6.
Spencer's Education (N. Y., 1866), pp. 81–83. Same, Westm., **72**. 33–34 (Am. ed., pp. 16–20).
Stedman's Victorian Poets, Chap. 1, sec. 2, pp. 7–21. Also p. 170.
Tyndall's Fragments of Science, Chap. 7 (Scientific Use of the Imagination).
Contemp., **30**. 558 (The Scientific Movement and Literature: Dowden).
Fraser, **39**. 378 (The Poetry of Science).
Nat. Q., **23**. 207 (The Decline of Poetry).
No. Brit., **13**. 117–121, 127–128 (Am. ed., pp. 63–66, 69). Same, Ecl. M., **20**. 280.
Pop. Sci. Mo., **25**. 363–365.

ART AND MORALITY.

196. *Does art, in its principles and works, imply the moral?*

197. *Is art amenable to an ethical standard?*

Art has a sphere of its own, distinct, definite, and in a sense independent. That is, art is not science or any part of it, or ethics or any part of it. There may, indeed, be both a science and an ethics of art, but neither of these is art itself. Art has its own peculiar characteristics, which make it what it is, and which it shares with nothing else. Art has, therefore, its end in itself as really as science or ethics. Hence the end of art is not merely to serve morality. It is not necessarily, in its aim and end, didactic, as implying a moral purpose. On the contrary, it has an end in itself, quite distinct from the moral or the scientific. Beauty has an end in itself; and therefore is not merely subsidiary to, but is rather co-ordinate with, the true and the good. Its end is, indeed, to give pleasure, but pleasure of a peculiar kind, which it alone can give, — namely, the satisfaction of the sense of beauty. All this must be true of art in order that it may be art.

But this does by no means imply that it is so dissevered from either science or ethics that it bears to them no relation whatsoever, so as neither to affect them nor to be affected by them. On the contrary, on going to the root of the matter, there will be found to be between the true the beautiful and the good a profound and vital relation.

Art is both form and spirit; and it is in its soul that it is found intimately related to the moral. It is not, indeed, moral in such a sense, or to such a degree, that it can be made a substitute for morality. But as the creative work of man, a rational and moral being, it is amenable as well to the ethical as to the æsthetical standard. While the artist works from the inward inspiration, with no consciousness of a definite moral aim, the inspiration itself,

if it be true, is not only artistic, but the very essence of the moral.

Art cannot transform the immoral into the unmoral. A moral sentiment, for instance, does not lose its character by being put into the form of poetry or fiction. On the other hand, the immoral, since it cannot be wholly passed by as if it were not, may receive a representation which, in its spirit and influence, shall be moral.

In short, art may be, in its principle and influence, moral or immoral, but not unmoral. All true art is moral, wholesome, refining, elevating.

Day's Sci. of Æsthetics, Bk. 4, Chap. 2, 3. Also sec. 112, 336.
Emerson's Society and Solitude, Prose Works (1879), **3.** 32.
Haweis's Music and Morals (N. Y., 1872), sec. 14–18, 27.
Hudson's Shakespeare: his Life, Art, and Characters (Bost., 1872), **1.** 127–133.
Ladd's Introd. to Philos. (N. Y., 1890), pp. 348–350.
Ruskin's Lectures on Art., Lect. 3.
Cent., **4.** 131 (Lanier).
Contemp., **5.** 418 (The Immoral Theory of Art).
Ev. Sat., **14.** 386.
Independent, **1873**, Apr. 17, p. 486.
New Eng., **24.** 679–683; **45.** 787–790.
No. Am., **81.** 212; **134.** 546 (Walt Whitman); **146.** 318 (Ingersoll).
Oberlin Rev., **9.** 63; **10.** 56. 68. 185. 195, 208, 219, 225.
Princ., N. S., **9.** 148 (Mod. Æstheticism, by Theo. W. Hunt); **11.** 91.
Westm., **91.** 148 (Am. ed., p. 66).

ART AND RELIGION.

198. *Is the influence of the fine arts favorable to religion?*

The fine arts in this question should be used as including architecture, sculpture, and painting, and excluding music and poetry. Religion should be taken in the sense of true or spiritual religion. The relation of art and religion may then be considered as seen in their fundamental

principles, and likewise in their history; the one giving them in their ideal, the other in their actual, relation.

Art and religion are both ideal. The ideal of religion is the relation of the finite spirit to God, the Infinite Spirit. Art is the ideal representation of the natural and the human, as these are the work and manifestation of the Infinite Spirit. Hence art shows God somewhat as nature and man show Him, and in this respect bears a similar relation to religion. Architecture, however, does not properly come under this idea of art, and must be considered by itself.

Both religion and art address the feelings, the sentiments. But religion is, in its essential nature, spiritual; while art appeals to the feelings through the senses. Art would, therefore, seem to touch religion rather on its formal and sensible than on its spiritual side. To verify or to correct this presupposition the history of religious, and especially of Christian art, must be consulted. This history is full of interest and of instruction, as showing the intimate relation of art and of religion, and the influence of each upon the other.

There is a tendency in the human mind to give attention to the external to the neglect of the spiritual; whereas the spiritual mind, even in the use of the external, is absorbed in the spiritual. Does art encourage this tendency of the ordinary mind to the external? And in what respect, and to what degree, is it a help to the spiritual mind?

Hudson's Shakespeare: his Life, Art, and Characters (Bost., 1872), 1. 133–138.

Mrs. Jameson: 1. Sacred and Legendary Art, 2 vols.
2. Legends of the Madonna as represented in the Fine Arts.

Mrs. Jameson and Lady Eastlake's Hist. of Our Lord as exemplified in Works of Art.

Lundy's Monumental Christianity.

Milman's Hist. of Latin Christianity, 2. 297–304. Also V. 8, Bk. 14, Chap. 8–10.

Ruskin: 1. Mod. Painters (N. Y., 1858), Pref. to 2d ed., 1. xxii–xxvi.
2. The Seven Lamps of Architecture.
3. Lectures on Art, Lect. 2.

Shairp's Studies in Poetry and Philos. (N. Y., 1872), pp. 333–335.
Art. J., **16.** 197.
Contemp., **1.** 68; **2.** 59, 393; **3.** 180; **4.** 340; **5.** 418; **6.** 372; **10.** 178.
J. Spec. Philos., **10.** 204.
Meth. Q., **37.** 79.
Nat. R., **4.** 30.
New Eng., **45.** 783.
No. Am., **79.** 1.
Quar., **116.** 143. Same, Ecl. M., **63.** 265.

PHOTOGRAPHY AND ENGRAVING.

199. *Has photography done more to popularize art than engraving?*
200. *Is photography of greater importance than engraving?*

Photography and engraving may be considered as belonging to the secondary or minor class in art. They have a closer connection with science, and have more of the mechanical and less of the individual and creative element than art proper. They reproduce rather than create, copy rather than originate. The photographer, it is true, generally copies nature, and thus makes an original picture; but he does it by a mechanical and scientific process, requiring no high degree of artistic talent or skill. The engraver, on the other hand, is more an artist than the photographer.

The chief importance of both of these arts consists in their power to multiply pictures indefinitely; so that art may, in a measure, be possessed and enjoyed by all.

The fields they occupy, though parallel, are not identical; so that they are rather co-ordinate than rival arts. The great use of photography is in taking portraits; while engraving finds large use in providing illustrations for books and periodicals. Other more practical uses are served by both; which will help in making an estimate of their relative importance. The study of each, in its nature, history, and uses, by which an intelligent comparison of them may be made, will afford much interest and instruction.

PHOTOGRAPHY.

Ap. Am. Cyc., **13.** 472–473.
Encyc. Brit., 8th ed., **17.** 553; 9th ed., **18.** 821.
Hamerton's Talks about Art, Chap. 5.
Routledge's Discoveries and Inventions of the 19th Century, p. 446.
Vogel's Chemistry of Light and Photography (Internat. Sci. S.), Chap. 14.
Art J., **4.** 101; **5.** 13, 181; **10.** 261, 273; **11.** 61, 71; **13.** 48.
Atlan., **12.** 1.
Brit. Q., **44.** 347. Same, Liv. Age, **92.** 195.
Ed. R., **133.** 338 (Am. ed., p. 173).
Fraser, **47.** 505.
Liv. Age, **41.** 552.
Nat. R., **8.** 365.
No. Brit., **7.** 465 (Am. ed., p. 248). Same, Ecl. M., **12.** 230.
No. Brit., **36.** 170 (Am. ed., p. 90).
Quar., **101.** 442 (Am. ed., p. 241); **116.** 482 (Am. ed., p. 230).
Tait, N. S., **17.** 625. Same, Liv. Age, **28.** 296.

ENGRAVING.

Ap. Am. Cyc., **6.** 648.
Blanc's Grammar of Painting and of Engraving, p. 239.
Delaborde's Engraving: its Origin, Processes, and History.
Encyc. Brit., 8th ed., **8.** 799; 9th ed., **8.** 435.
Linton's Hist. of Wood Engraving in Am.
Ruskin's Ariadne Florentini: Lectures on Wood and Metal Engraving.
Woodberry's Hist. of Wood Engraving.
Atlan., **43.** 705 (Linton). Ans. in Scrib. Mo., **18.** 456.
Atlan., **51.** 260.
Cent., **2.** 230.
Ecl. M., **53.** 260.
For. Q., **26.** 312; **27.** 74.
Harper, **64.** 704; **65.** 257.
Nation, **29.** 14.
No. Am., **49.** 118.
No. Brit., **6.** 141 (Am. ed., p. 73).
Scrib. Mo., **4.** 398; **16.** 237; **21.** 937.
Westm., **29.** 265.

MICHAEL ANGELO AND RAPHAEL.

201. *Is Michael Angelo a greater artist than Raphael?*

Michael Angelo and Raphael are the two greatest modern painters; which of these is the greater it is not easy to decide. Take him all in all, Angelo is probably the greater man and the greater genius; but this does by no means make it certain that he is the greater artist.

The genius of Angelo was profound and original, and imparted its grandeur to his work. In whatever he did he was great, — in architecture, sculpture, and poetry as well as in painting; whereas Raphael displayed his wonderful genius as an artist in painting alone. But in this he exhibited a genius capable of wide range, of great variety, of large assimilation, of amazing fertility, and with a facility and completeness of execution equal to the perfection of his conception.

Taken together, they represent, in a high degree, two distinct and contrasted types of artistic genius. The works of Angelo are characterized by grandeur, sublimity, and strength, exciting wonder and awe; the works of Raphael, by beauty, grace, and perfection, exciting admiration and delight. Representing thus in their perfection these two opposite sides of art, each, while distinct and complete in himself, serves at the same time to complement the other.

ANGELO.

Ap. Am. Cyc., 3. 442.
Art Suggestions from the Masters, 1st S. (N. Y., 1881). See Index.
Bryan's Dict of Painters and Engravers (Lond., 1853), p. 23.
Champlin's Cyc. of Painters and Paintings, 3. 260.
Mrs. Clement's Painters, Sculptors, etc., p. 140.
D'Anvers's Elementary Hist. of Art. See Index, Buonarotti.
De Forest's Short Hist. of Art. See Index.
Eastlake's Handbook of Painting. The Italian School, V. 1, Bk. 5, Chap. 3.

Encyc. Brit., 8th ed., **3**. 708–709; **14**. 736. 9th ed., **16**. 229.
Grimm's Life of Michael Angelo.
Harford's Life of.
Mrs. Heaton's Concise Hist. of Painting, p. 169.
Mrs. Jameson's Italian Painters (Bost., 1866), p. 191.
Lanzi's Hist. of Painting in Italy (Lond., 1852), **1**. 133.
Long's Art: its Laws, and the Reasons for them, Ess. 8, pp. 114–122.
Lord's Beacon Lights of Hist., V. 3, Lect. 29.
Lubke: 1. Hist. of Art (N. Y., 1878), **2**. 301.
2. Hist. of Sculpture (Lond., 1872), **2**. 370.
Outline Engravings from Sculptures, Paintings, and Designs by Michael Angelo (Lond.).
Perkins: 1. Raphael and Michael Angelo.
2. Handbook of Ital. Sculpture, Bk. 3, Chap. 2.
Sweetser's Michael Angelo (Artist Biog. S.).
Symonds's Renaissance in Italy, V. 3, Fine Arts, Chap. 8. See also Index, Buonarotti.
F. C. Turner's Short Hist. of Art (Lond., 1888), Chap. 25.
Sarah Tytler's Old Masters, p. 96.
Viardot's Wonders of Sculpture. Lib. of Wonders (N. Y., 1873), p. 209.
Wilson's Life and Works of Michael Angelo.
Blackw., **45**. 257; **118**. 461. Same, Liv. Age, **127**. 451. Same Ecl. M., **85**. 712.
Ecl. R., **121**. 317. Same, Ecl. M., **65**. 32.
Ed. R., **106**. 507 (Am. ed., p. 264); **144**. 104 (Am. ed., p. 54).
Internat. R., **2**. 763.
J. Spec. Philos., **3**. 73.
New Eng., **19**. 785.
No. Am., **125**. 499.
Quar., **103**. 436 (Am. ed., p. 241). Same, Liv. Age, **57**. 723.
Quar., **147**. 336 (Am. ed., p. 180).

RAPHAEL.

Ap. Am. Cyc., **14**. 205.
Art Suggestions from the Masters, 1st S. (N. Y., 1881). See Index.
Bryan's Dict. of Painters and Engravers (Lond., p. 611).
Champlin and Perkins's Cyc. of Painters and Paintings, **4**. 6.
Mrs. Clement's Painters, Sculptors, etc., p. 472.
D'Anvers's Elementary Hist. of Art. See Index.
De Forest's Short Hist. of Art, pp. 241–247.

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Encyc. Brit., 8th ed., **3**. 708–709; **18**. 750. 9th ed., **20**. 274.
Mrs. Heaton's Concise Hist. of Painting, p. 142.
Mrs. Jameson's Ital. Painters (Bost., 1866), p. 228.
Lanzi's Hist. of Painting in Italy, V. 1, Bk. 3, Ep. 2, p. 354.
Long's Art: its Laws, and the Reasons for them, Ess. 8, pp. 122–127.
Lubke's Hist. of Art (N. Y., 1873), **2**. 323.
Perkins's Raphael and Michael Angelo.
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Symonds's Renaissance in Italy, V. 3, Fine Arts, pp. 327–330. Also see Index.
F. C. Turner's Short Hist. of Art. (Lond., 1888), Chap. 26.
Sarah Tytler's Old Masters, p. 125.
Am. Presb. R. (1866), **15**. 602.
Art J., **3**. 169; **5**. 216.
Blackw., **45**. 809; **57**. 411.
Fraser, **30**. 154.
J. Spec. Philos., **1**. 53; **7**. (Oct.) 27.
Nation, **32**. 208.
Nat. Q., **27**. 252.
No. Am., **46**. 83.
Penny M., **1**. 349; **2**. 18, 75, 124, 173, 219, 261.
Quar., **66**. 1.

BEETHOVEN AND MOZART.

202. *Is Beethoven a greater composer than Mozart?*

These two great masters in music may be considered in respect to their peculiar individual genius, and likewise in respect to their position in and influence upon the general development of music. Considered as to their individual genius, they present, in the general cast and tone of their mind, a clear resemblance, the one to Michael Angelo, the other to Raphael; hence, at least in some degree, there may be made between them a like comparison. The one has more strength, the other more beauty; the one more passion, the other a greater serenity; hence the one arouses, the other charms; if the one is more profound, the other is more versatile.

Though contemporaries, Beethoven had the advantage, as the younger, of being, in the line of eminent composers, the successor of Mozart; and by his original and powerful genius he made a most important contribution to the development of music. Yet Mozart was not eclipsed or superseded; his fame and his work endure. Both are great masters, with differing excellences. As to superiority, many pronounce for Beethoven, some for Mozart; while others, admiring both, are unable to decide between them.

BEETHOVEN.

Amiel's Journal, trans. (Lond., 1889), pp. 40, 59–60 (Contrasted with Mozart).
Ap. Am. Cyc., **2.** 472.
Champlin and Apthorp's Cyc. of Music and Musicians (N. Y.), **1.** 141.
Encyc. Brit., 8th ed., **4.** 590. 9th ed., **3.** 504; **17.** 97.
Ehler's Letters on Music, Letters 2, 3.
Fillmore's Hist. of Pianoforte Music (Chicago, 1883), Pt. 2, Chap. 6. Also pp. 99–101.
Grove's Dict. of Music and Musicians, **1.** 162; **2.** 519–520.
Hunt's Concise Hist. of Music. See Index.
Letters of Beethoven, trans. (Bost.).
Mathews's How to understand Music, V. 1, Chap. 46.
Ritter's Hist. of Music (Bost., 1874), **2.** 193.
Rockstro's Hist. of Music, Chap. 25.
Schindler's Life of Beethoven, ed. by Moscheles.
Sarah Tytler's Musical Composers (Bost., 1875), Chap. 4.
Wagner's Beethoven, trans. (Lond., 1870).
Atlan., **1.** 847.
Brit. Q., **55.** 27 (Am. ed., p. 14).
Ecl. M., **77.** 630.
Ed. R., **138.** 366 (Am. ed., p. 188). Same, Liv. Age, **119.** 483.
For. Q., **8.** 439.
J. Spec. Philos., **2.** 37, 241; **4.** 274; **9.** 61.
Macmil., **34.** 193.
Nation, **2.** 756.
No. Am., **53.** 289.
O. and N., **3.** 367.
Penny M., **9.** 14.
Westm., **32.** 327.

MOZART.

Amiel's Journal, trans. (Lond., 1889), pp. 40, 59–60 (Contrasted with Beethoven).
Ap. Am. Cyc., **12.** 19.
Champlin and Apthorp's Cyc. of Music and Musicians (N. Y., 1889), **2.** 596.
Encyc. Brit., 8th ed., **15.** 670; 9th ed., **17.** 8, 96.
Fillmore's Hist. of Pianoforte Music (Chicago, 1883), pp. 52–58, 83–85. See also Index.
Grove's Dict. of Music and Musicians, **2.** 379.
Haweis's Music and Morals, p. 263.
Holmes's Life of Mozart.
Hunt's Concise Hist. of Music. See Index.
Jahn's Life of Mozart, trans. (Lond., 1891), 3 vols.
Letters of Mozart, trans. (N. Y.).
Mathews's How to understand Music, V. 1, Chap. 45.
Naumann's Hist. of Music, V. 2, Bk. 4, Chap. 30.
Nohl's Life of Mozart.
Ritter's Hist. of Music, 2 vols. See Index.
Sarah Tytler's Musical Composers (Bost., 1875), Chap. 3.
Blackw., **58.** 572.
Cent., **21.** 203.
Ecl. M., **67.** 195.
Ed. R., **150.** 339 (Am. ed., p. 176). Same, Liv. Age, **143.** 579.
For. Q., **4.** 404.
Fraser, **43.** 453.
No. Am., **102.** 609.
Penny M., **2.** 31.
Westm., **32.** 316–318.

WAGNER.

203. *Has Wagner made an important improvement in musical theory and practice?*
204. *Is Wagner's musical drama likely to be "the music of the future"?*
205. *Should Wagner be ranked with the great masters in music?*

To discuss the merits of Wagner as a musical composer, theorist, and artist, it is necessary first of all to

gain a thorough acquaintance with the reform which he proposes to make in the opera. In the musical drama he would so unite all the arts that each should have its true place and share in the whole combined representation. The music he would make secondary, as a means of expression, to the drama as the end. His conception seems large and comprehensive; and this he has worked out in thought, and in the composition and successful performance of his musical dramas. This has been the mission and work of his life.

In order correctly to estimate its value, it is important to determine its place in the history of musical development. Is Wagner in the true line of succession of the great masters who have preceded him? If he is, what is the relation of his work to theirs? In what respect, and to what degree, is it a development? In short, how will it, by a true progress, carrying forward the past, make it the future?

Instead of this, conceding the ability and brilliancy of the man, is his work destitute of real originality and of general practicability, rather individual than historic, and not likely to make either a profound or lasting impression on musical theory and practice?

Wagner's Letters to Uhlig, Fischer, and Heine, trans. (Lond., 1890).
Amiel's Journal, trans. (Lond., 1889), pp. 61–62.
Ap. Am. Cyc., **16**. 416.
Ap. An. Cyc., **1876**, pp. 572–573; **1883**, p. 816.
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Grove's Dict. of Music and Musicians, **2**. 525–529; **4**. 346.
Hueffer's Richard Wagner and the Music of the Future (Lond., 1874).
Hullah's Hist. of Mod. Music, pp. 253–258.
Krehbiel's Studies in the Wagnerian Drama (N. Y., 1891).
Mathews's How to understand Music, V. 2, Chap. 3–5.
Naumann's Hist. of Music, trans., V. 2, Chap. 38.
Nohl's Life of Wagner.
Rockstro's Hist. of Music, Chap. 37.

Appleton, **7.** 661; **11.** 431.
Atlan., **51.** 75.
Cent., **2.** 619.
Contemp., **29.** 981 (Haweis). Same, Ecl. M., **89.** 350.
Dial (Chicago), **3.** 241.
Ed. R., **143.** 141 (Am. ed., p. 72).
Forum, **12.** 78.
Fortn., **17.** 265 (Hueffer).
Lippinc., **18.** 601.
Nation, **23.** 194, 210, 240, 325; **24.** 145; **27.** 267; **30.** 283; **35.** 109, 131, 153, 373; **36.** 165, 230; **43.** 134; **46.** 368.
19th Cent., **13.** 434. Same, Ecl. M., **100.** 654.
19th Cent., **24.** 501 (The Wagner Bubble: Rowbotham). Same, Ecl. M., **111.** 764.
19th Cent., **24.** 727 (The Wagner Bubble: a Reply, by Stanford).
No. Am., **116.** 217; **124.** 53; **129.** 107, 238 (Wagner: The Work and Mission of my Life).
O. and N., **3.** 489, 613; **5.** 243; **6.** 481.
Overland, N. S., **1.** 331.
Quar., **167.** 65.
Scrib M., **2.** 515.
Scrib. Mo., **9.** 81; **12.** 361.
Westm., **88.** 143 (Am. ed., p. 67).

VIII. SCIENCE.

AS art is the general term which includes the fine arts, so science is the general term which comprises the natural sciences. The general subject of science, therefore, is the physical universe, with its vast number and variety of objects, including man in his physical nature. Science is a knowledge of the laws by which the universe is governed. It is, therefore, a classification of the beings and things which compose the universe, and thus a knowledge of them in their order and unity.

The universe, in its multiplicity and unity, is the object for the knowing mind, and the knowledge of it is at once particular and general; particular in the perception of its objects, and general in the comprehension of its laws. The particular knowledge is included in the general. Any object is known in its relation to the whole, and by the principles or laws which make it intelligible. Science may, then, be considered as a body of knowledge, concrete or particular, and abstract or general, which from its comprehensiveness has relation to the two other general forms of thought, philosophy and theology.

This form of knowledge, in its prevalence and influence, is distinctively modern. The age, in its intellectual aspect, is especially scientific. The leading spirit of the age is essentially the scientific spirit. It is the spirit of free and honest inquiry and of careful investigation by observation and experiment, with an aim to know the exact truth and the whole truth.

The study of nature, and the search for knowledge in such a spirit, has led to the most astounding re-

sults. It has transformed the world, and started it on a new and swift career of progress. It has unveiled the secrets of nature, and made man its master. It has thus vastly increased his power, by subjecting to his will the latent forces of nature. The useful arts, and the numberless inventions which have contributed so much to modern progress, show science on its practical side. For science is not mere knowledge, but has its practical end in the promotion of human welfare. This is not, indeed, its only end, for it has a higher use in the culture of the mind; but the lower use itself is its full justification, and is promotive of the higher use.

Science is thus, in its spirit, aim, end, and influence, eminently progressive. Its own wonderful progress in modern times is at once the proof and the cause of general human progress. The progress of science is intellectual; the progress it promotes is material; and these both conspire to aid moral progress. In science, therefore, is found one of the chief elements and factors of modern progress.

Yet science is not the only certain knowledge, or even the highest. It touches, indeed, philosophy and theology, and in some respects corrects and modifies, but does not supersede them. Yet the scientific spirit and method have had a profound and wholesome influence on both of these higher forms of knowledge.

As the production of the human mind in its relation to nature, science partakes of the imperfections of all human knowledge. It is at best but an approximation to absolute knowledge. Like other forms of knowledge, it is beset with uncertainties, mixed with error, and subject to change. Its rightful authority in its own province is derived from its actual conformity to nature and to reason.

BACON AND NEWTON.

206. *Has the philosophy of Bacon contributed more to the progress of physical science than the discoveries of Newton?*

The service of Bacon and Newton, respectively, to science is as different as their minds. Bacon aroused and fixed the scientific spirit; gave it definiteness, character, and importance; and sketched the general outline which should be its vindication to the right of a high place in the domain of knowledge.

Newton, to a wonderful degree, built up science itself, developed and added to its principles, and greatly enlarged it, making it deeper, higher, wider. Bacon's work was more general, and hence is less tangible and indisputable; Newton's, becoming at once a part of science itself, is more definite and calculable. The work of both was indispensable, and of the highest importance.

BACON.

Bacon's service to science was rendered in a general or philosophical way. Of the scientific spirit he was fully possessed, and this made him a prophet of the new or scientific era. He felt an inward and urgent call to what was the real and enduring work of his life: to renovate knowledge, to point out the true road to it, to restore its definiteness and certainty, and to give it a practical turn which should make it promotive of human welfare. The principle of induction he raised to its supreme height as the fundamental principle of the scientific method. He thus gave it precedence in the discovery of general axioms, making deduction secondary. He made induction to consist, not in bare enumeration or multiplication, but in selection and exclusion. Thus, though not the discoverer of induction, he greatly improved it, put it into its place, and by showing its application in the discovery of scientific

truth added much to its value; in short, raised it to an importance as a universal working principle which it had never before possessed. This he did in general for induction, despite the fact that in some particulars he was wrong.

His mind was capacious, and he sought to compass all knowledge; yet he viewed all knowledge with a scientific spirit, and sought to bring it under the scientific method. He directed attention to nature, and encouraged its comprehensive, thorough, and exact study.

Some of the important scientific discoveries of his own age, indeed, he did not accept. Yet this shows, not that he was not in the true path of progress, and did not in his way contribute much to true progress, but that his mind was so absorbed with general principles that in some cases he failed truly to apprehend particulars.

Despite his shortcomings and errors Bacon may, then, be regarded as the leader in the decisive work accomplished in the incipient stage of the scientific movement.

Allibone's Dict. of Authors, **1.** 89.
Ap. Am. Cyc., **2.** 203–204.
Bain's Logic (N. Y., 1880), p. 687.
Brewster: 1. Life of Newton, 1 vol., pp. 296–302.
2. Memoirs of the Life, Writings, and Discoveries of Newton, 2 vols., **2.** 400–406 (Adverse). Ans., Ed. R., **56.** 29–37.
Campbell's Lives of the Lord Chancellors of Eng., **3.** 118–120.
Church's Bacon (Eng. Men of Letters S.), Chap. 8.
Cooke's Credentials of Science the Warrant of Faith, pp. 30–32.
Draper's Intellectual Development of Europe, pp. 515–517 (Adverse).
Encyc. Brit., 9th ed., **3.** 211–217.
Erdmann's Hist. of Philos., trans., sec. 249–250, pp. 668–684.
Fowler: 1. Bacon (Eng. Philosophers S.), esp. Chap. 6.
2. Edition of the Novum Organum, Introd.
Green: 1. Hist. of the Eng. People (Harper's ed.), **2.** 488–492.
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Hallam's Introd. to the Lit. of Europe (Harper's ed.), **2.** 69.
Hume's Hist. of Eng. (Harper's ed.), **4.** 525.

Lewes's Hist. of Philos. (N. Y., 1875), 1 vol., Pt. 2, 1st Epoch, p. 298.
Lord's Beacon Lights of Hist., **3.** 433–458.
Macaulay's Essays, **3.** 435. Same, Ed. R., **65.** 340 (Am. ed., p. 178.
Mackintosh's Misc. Essays (Philad., p. 17). Same, Ed. R., **27.** 180–196.
Mill's Logic. See Index.
J. D. Morell's Hist. of Mod. Philos. (Am. ed.), pp. 63–71.
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Morris's Brit. Thoughts and Thinkers, Chap. 5, pp. 128–140.
Müller's Chips from a German Workshop (N. Y.), **3.** 217.
Playfair's Works (Edin., 1822), **2.** 116–134. Same, Encyc. Brit., 8th ed., **1.** 584–590.
Porter's Human Intellect, sec. 500, p. 494.
Spedding: 1. Account of the Life and Times of Bacon (Bost., 1878), **2.** 650–653.
2. Edition of Bacon's Works (N. Y., 1869), 15 vols. V. 1, Gen. Pref. to Philos. Works.
3. Evenings with a Reviewer, **1.** 296–320.
Stewart's Elements of the Philos. of the Human Mind, **2.** 231–240 (Collected Works, Edin., V. 3).
Whipple's Lit. of the Age of Elizabeth, p. 306. Same, Atlan., **22.** 573.
Blackw., **93.** 497–499.
Chr. Exam., **72.** 175–181.
Chr. Q. Spec., **4.** 538–551.
Ed. R., **106.** 300–322 (Am. ed., p. 157–168).
Meth. Q., **7.** 22.
Nat. Q., **2.** 20–27.
New Eng., **10.** 368–373.
No. Am., **56.** 69–77.

Newton.

Newton's place is at the head of modern science. The very great importance of his contributions to science is unquestionable. In him was found a remarkable combination of high mathematical and scientific genius. He exhibits, in the highest degree, the best characteristics of the scientific mind: an absorbing love of knowledge for

its own sake; a wonderful insight which enabled him to discern the general principles and laws requisite to a science of nature; a habit of laborious, patient, and thorough investigation; and the strict testing of results by a careful verification.

What was thus gained for science by the intense and life-long labor of one great mind is of imperishable value, and constitutes a much larger and more important part of the general body of science than the discoveries of any other single mind. The importance of Newton's scientific discoveries becomes at once obvious on a consideration of their nature and relative position among scientific truths. They transform and dignify science, making it a more intelligible and adequate representation of the physical universe. Of these the law of gravitation, which by its simple grandeur greatly ennobles science, is perhaps the most conspicuous example.

Allibone's Dict. of Authors, **2.** 1414.
Ap. Am. Cyc., **12.** 346.
M. Biot's Life of Newton, trans. of, in Lives of Eminent Persons. Library of Useful Knowledge (Lond., 1833).
Brewster: 1. Life of Newton, 1 vol.
2. Memorials of the Life, Writings, and Discoveries of Newton, 2 vols.
Buckley's Short Hist. of Nat. Sci. See Index.
Chalmers's Astronomical Discourses, Disc. 2 (The Modesty of true Science).
Cooke's Credentials of Science the Warrant of Faith, pp 43–45, 78–92.
Davy's Works (Lond., 1840), **7.** 124.
Draper's Intellectual Development of Europe, pp. 526–529.
Encyc. Brit., 9th ed., **17.** 438. See also Index.
Green's Hist. of the Eng. People (Harper's ed.), **3.** 332.
Hume's Hist. of Eng. (Harper's ed.), **6.** 374.
Jevons's Principles of Science. See Index.
Lange's Hist. of Materialism (Eng. trans.), **1.** 306–313.
Macaulay's Hist. of Eng. (Harper's ed.). **1.** 310. See Index.
Thos. Morell's Hist. of Philos. and Sci., pp. 350, 382, 404, 438, 456.
Playfair's Works (Edin., 1822), **2.** 269–289, 327–328, 357–386,

402–445. Same, Encyc. Brit., 8th ed., **1.** 633–643, 652, 661–670, 675–688.
Whewell's Hist. of the Inductive Sciences, V. 1, Bk. 7, Chap. 1–4.
Brit. Q., **22.** 317. Same, Liv. Age, **47.** 401.
Chr. Q. Spec., **4.** 109.
Ed. R., **56.** 1; **78.** 402 (Am. ed., p. 215); **103.** 499 (Am. ed., p. 255). Same, Liv. Age, **49.** 641.
For. Q., **12.** 1.
Fraser, **6.** 351.
Liv. Age, **59.** 374.
No. Brit., **23.** 307 (Am. ed., p. 167). Same, Ecl. M., **36.** 717.
Quar., **110.** 401 (Am. ed., p. 208). Same, Liv. Age, **72.** 627.
Westm., **64.** 557 (Am. ed., p. 291).

DARWIN AND AGASSIZ.

207. *Was Darwin a greater scientist than Agassiz?*
208. *Did Darwin contribute as much to the advancement of science as Newton?*

Darwin and Agassiz are among the best examples of the spirit, aim, and work of the scientific class. Each gave himself and his life wholly to science. Each became thus identified with science, and science with each. And with each the life was one of steady and patient work, high in aim and fruitful in results. Both made deep and wide researches in nature, with the guiding clue of principle; which they confirmed and illustrated by the collection and application of innumerable facts.

Darwin, by his theory, has doubtless had the wider influence; but how much others, and even Agassiz himself, led the way to this, may be a matter for inquiry. Its real value and practical application to science may also be considered. Darwin, winning the triumph of his theory, was borne to fame by the changed current of thought; while to Agassiz is awarded the admiration and honor due to a noble life spent in the ardent pursuit and unselfish promotion of science.

Darwin.

Darwin owes his great fame to the wide currency he has given to the theory of evolution. The immense influence which this theory has had on current thought in general, has proceeded from him as its chief original source. Of the general conception he is, indeed, far from being the original author; but it was he more than any other who, by long thought and an accumulated array of facts, gave it so great influence as an hypothesis on scientific thought. This he did by the theory of natural selection, which seemed to provide for it an adequate natural cause, and served to connect it definitely and closely with science.

This was his life-work. His thought and effort were concentrated on this single point. The general conception of evolution seems to have found an early lodgment in his mind, and to have grown with his growth. Thenceforth all his investigations and all his knowledge were made to bear on the development and establishment of his thought. The event far exceeded his most cherished hopes. The time was propitious, and all things conspired to make sure the success of the new thought. Despite all opposition, its triumph was quick and easy, and it has already become one of the chief factors of modern thought.

Darwin had the true scientific spirit, yet he used it for the development and establishment of a theory properly philosophical. In applying this theory to science he made science philosophical, giving it a necessary coherence, progress, and unity. So far as his own thought goes, his philosophy of science is naturalistic, and not theistic. But his thought pressed on to an expansion much wider than he himself carried it, so as far to overpass the limits of science.

Darwin, then, affords a conspicuous and admirable example of the power of a great thought, as seen first in the mind of the original thinker, and afterward in the world of thought.

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Grant Allen's Charles Darwin.
Ap. Am. Cyc., **5**. 697.
Ap. An. Cyc., **1882**, p. 183.
Chamb. Encyc., new ed. (Lond. and Edin., 1889). **3**. 683.
Kirk's Sup. to Allibone's Dict. of Eng. Lit. (Philad., 1891), **1**. 448.
Am. Natural., **8**. 473.
Appleton, **3**. 439.
Atlan., **49**. 835 (Fiske); **61**. 560.
Bib. Sac., **45**. 366.
Blackw., **143**. 105.
Cent., **3**. 420 (The Debt. of Sci. to Darwin: Wallace).
Contemp., **52**. 757. Same, Ecl. M., **110**. 219. Same, Liv. Age, **176**. 3.
Dial (Chicago), **3**. 2.
Ecl. M., **76**. 757.
Ed. R., **167**. 407.
Ev. Sat., **10**. 347.
Mod. R., **3**. 500 (Life Work of: W. B. Carpenter).
Nation, **34**. 354 (Fiske); **45**. 399, 420.
Nature, **10**. 79. Same, Pop. Sci. Mo., **5**. 475.
Nature, **25**. 597 (Huxley); **26**. 49, 73, 97, 145, 169, 533.
New Eng., **48**. 235.
N. Princ., **5**. 280.
Pop. Sci. Mo., **2**. 497; **21**. 260.
Quar., **166**. 1. Same, Liv. Age, **176**. 451.
Unita. R., **29**. 385.
Westm., **118**. 85; **128**. 1136.

AGASSIZ.

To his entire devotion to science Agassiz brought genius and force. In his large mind he united the particular and the general. His accumulated treasure of facts he classified and made luminous by general principles. Facts were the basis and the substance of his knowledge, while in suitable principles he found their explanation. Thus of science he made a philosophy. He held it neither as separate, nor as the whole of knowledge, but as one with all knowledge.

Possessed of a spiritual mind, science to him had a spiritual element. He saw mind, a Divine Mind, in nature. Its

laws were to him the thoughts of God. In this his conception was higher and more complete than that of Darwin. And this he got, not from theology, but from science. In all nature he found the plain mark of a supreme intelligence. This is the secret of his rejection of the theory of natural evolution. He saw an order in nature, but held that it was in accordance with a divine plan. He traced the plan in the order; he joined the order with the plan as its necessary sequence.

The facts appeared to him against evolution. They showed him "the permanence of type," and an unbridged chasm between the several species which forbade the assumption of the derivation of a higher species from a lower. Beside, the structural order and the time order he found did not always coincide, the higher order in some cases appearing much before the lower. He declared that the advocates of evolution had produced no new facts; they had simply put upon those already known their own interpretation.

Agassiz pursued his scientific investigations with all the enthusiasm of his ardent nature, and in many others he excited a like enthusiasm. His investigations were original, — a search into nature itself; so that he added to science many important original contributions. His real greatness as a man and as a scientist is unquestionable; of his *comparative* greatness there may be different estimates.

Louis Agassiz: his Life and Correspondence, ed. by Elizabeth Cary Agassiz (Bost., 1887), 2 vols.
Ap. Am. Cyc., **1.** 173.
Ap. An. Cyc., **1873**, p. 8.
Ap. Cyc. Am. Biog., **1.** 34.
Encyc. Brit., **1.** 274.
Le Conte's Evolution and its Relation to Religious Thought (N. Y., 1889), Pt. 1, Chap. 2 (The Relation of Louis Agassiz to the Theory of Evolution). Same, Pop. Sci. Mo., **32.** 17.
Amer., **11.** 71 (Life-work of).
Am. J. Educ., **28.** 881 (As a Teacher).
And. R., **5.** 38 (Asa Gray).
Appleton, **3.** 492; **19.** 573.

Atlan., **33.** 92 (Evolution and the Permanence of Type, by Agassiz); **33.** 221; **33.** 586 (Poem by Lowell); **56.** 848.
Chr. Exam., **49.** 9; **64.** 56.
Ecl. M., **23.** 13.
Harper, **59.** 97 (Whipple).
Lit. W. (Bost.), 16. 368.
Lond. Q., **66.** 205. Same, Liv. Age, **170,** 387.
Meth. R., **46.** 405 (Agassiz and his Work).
Nation, **17.** 404.
Nat. Q., **28.** 234.
Nature, **6.** 509; **19.** 573.
Pop. Sci. Mo., **4.** 495, 608.
Science, **6.** 330.

(For references on Newton, see page 382.)

THE ATOMIC THEORY.

209. *Does the Atomic Theory find in science sufficient confirmation to establish its validity?*

The Atomic Theory, known first as the corner-stone of a system of ancient materialistic philosophy, has in modern times found a practical application in natural science, especially in chemistry. Has the speculation become thereby converted into a verity? Has the philosophy been transformed into actual science?

What is the modern theory as compared with the ancient? What is the real scientific importance of the modern theory? Is it properly a part of science? Is it necessary to science? Is it likely to become a permanent element of science? Is it capable of demonstration, or of scientific verification? In short, has its adoption and use by science conferred upon it the perpetuity and importance of science itself?

Ap. Am. Cyc., **2.** 85.
Clifford's Lectures and Essays (Lond. and N. Y., 1886), p. 110.
Cooke: 1. The New Chemistry (Internat. Sci. S.), Lect. 4.
2. Principles of Chem. Philos., rev. ed., Pt. 1, Chap. 4.
3. The Credentials of Science the Warrant of Faith, pp. 102–109, 235–242.

Encyc. Brit., **3.** 36.
Herschell's Familiar Lectures on Scientific Subjects, Chap. 11. Same, Fortn. **1.** 81.
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Lewes's Hist. of Philos., rev. ed. (N. Y., 1875), 2d Epoch, Chap. 1, sec. 4 (Democritus).
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Lotze's Microcosmus, trans., 3d ed. (1888), Bk. 1, Chap. 2.
Masson's Atomic Theory of Lucretius, as contrasted with Modern Doctrines of Atoms and Evolution.
Remsen's Theoretical Chemistry, Pt. 1.
Ritter's Hist. of An. Philos., V. 1, Bk. 6, Chap. 2; V. 3, pp. 429–436.
Roscoe and Schorlemmer's Chemistry, **1.** 33-37.
Stallo's Concepts and Theories of Mod. Physics, Chap. 7.
Wurtz's Atomic Theory (Internat. Sci. S.).
All the Year, **15.** 235. Same, Ev. Sat., **1.** 387.
Brit. Q., **62.** 336 (Am. ed., p. 162). Same, Ecl. M., **45.** 194. Same, Liv. Age, **127.** 387.
Ed. R., **89.** 69-70 (Am. ed., pp. 36–37); **108.** 95–101 (Am. ed., pp. 49–52).
Nature, **1.** 44; **6.** 171; **8.** 81; **10.** 69, 89, 345; **16.** 293; **36.** 417.
No. Brit., **48.** 211.
Quar., **96.** 43 (Am. ed., p. 24).
Westm., **59.** 167 (Am. ed., p. 87). Same, Ecl. M., **29.** 1.

THE NEBULAR HYPOTHESIS.

210. *Does the Nebular Hypothesis furnish the best natural solution of the origin of the planetary and stellar worlds?*
211. *Is the Nebular Hypothesis likely to win an established place in science?*

The Nebular Hypothesis belongs rather to speculative than to practical science. It is an example of the philosophy inherent in science as a product of the reason. It is obviously legitimate for science to reduce, as it can by analysis and in thought, all things to their elements.

The Nebular Hypothesis is an attempt to formulate the process by which the world may have been evolved from diffused nebulous matter. An hypothesis is a conjecture or venture, which, having been suggested by a few facts, may afterward be confirmed by more.

What, then, is the original basis of fact for this hypothesis? And what, thus far, has been its confirmation? How far is it, and how far is it not, in harmony with known facts? How adequate and satisfactory is it as an explanation of the origin of worlds? Absolute exactness cannot be claimed for it. Yet what is the degree of its probability? And what is its apparent approximation to reality? It is the first chapter in the general philosophy of evolution, which in science appears more particularly in theories of the origin of species.

Ap. Am. Cyc., **12.** 201.
Encyc. Brit., **17.** 310.
Fiske's Cosmic Philosophy, V. 1, Pt. 2, Chap. 5.
Half-Hour Recreations in Pop. Sci., 1st S., p. 255 (Winchell).
Helmholtz's Pop. Sci. Lectures (N. Y.), 2d S., Lect. 4.
Newcomb's Pop. Astronomy, Pt. 4, Chap. 3.
Newcomb and Holden's Astronomy (Am. Science S.), 6th ed., Pt. 3, Chap. 8.
Nichol's Views of the Architecture of the Heavens.
Norton's Astronomy, 6th ed., Pt. 1, Chap. 20.
Mrs. Sargent's Sketches and Reminiscences of the Radical Club, Chap. 35, p. 243 (Prof. Peirce).
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Winchell: 1. Sketches of Creation, Chap. 4.
2. World Life, or Comparative Geology.
Wright's Philosophical Discussions, p. 1. Same, No. Am. **99.** 1.
Young's Text-book of Gen. Astronomy, Chap. 21, art. 905–913.
Am. J. Sci., **80.** 161; **88.** 344; **89.** 25; **102.** 155.
Am. Presb. R., **2.** 529.
Meth. Q., **37.** 127.
No. Am., **104.** 618.
Pop. Sci. Mo., **2.** 650; **23.** 239.
Sup. Pop. Sci. Mo., **1.** 369.
Pop. Sci. R., **14.** 320. Same, Ecl. M., **84.** 346.

EVOLUTION.

212. *Has the organic world been developed from primordial germs by natural forces?*

213. *Is the evidence sufficient to prove the origin of species by natural evolution?*

214. *Is the theory of evolution an established truth of science?*

The successful introduction of the theory of evolution into science by Darwin has made a profound impression both on scientific and general thought. Entertained by him as an hypothesis, he sought diligently, through years of patient observation and careful experiment, its verification in well attested facts. Assuming it as the solution of the origin of species, formulating the theory of natural selection as the rationale of its process, and fortifying his position by an array of facts presented in a scientific spirit, he seemed to many to go far toward showing that what had been considered as but a barren speculation was really a scientific principle of the first importance. Placed thus on a scientific basis, and receiving some measure of the character and authority of science, it has conquered prejudice, and won a large success.

But its scientific importance is not the whole secret of its success. It is a philosophy more than it is science, and in science it is still philosophy. It has the largeness and the universality of application of philosophy. Like induction, which is the root of science, it finds place in every branch of knowledge. It is the philosophy of origin, of movement, of becoming. It brings all things, by a genetic relation, into order and unity. It breaks down the barrier of species, and, merging all differences into an essential likeness, brings the whole universe of beings and things into kinship. The thought is a grand one, and there is truth in it. All things have a relation, but is it genetic? That is the point to be proved.

The theory of evolution would supersede the supernatural by the natural, creation by development. It is, indeed, the true function of science to find for all things and for all phenomena, so far as it can be done, natural causes; but can it always be done? Is nature self-sufficient, and the all? Can the beginning of life and of mind be accounted for by causes within nature? Are there gaps, such as that between the inorganic and the organic, which are not bridged by the mere evolution of the natural? Are life and mind, in their origin, additions requiring creative or supernatural power?

Has evolution been successful in demonstrating the origin of species by the abolition of species? Whatever the difficulty of accurately defining the limits of species, has it been made certain that the conception is essentially false to the facts? What shall be said of the infertility of hybrids? And what of the lack of intermediary links, which, by the theory, should connect species, merging them in one advancing line? If evolution be a law of nature, universal and perpetual, why should not the process, in its minute gradations, be, in the present as well as in the past, plain to all? It is here that speculation must supplement evidence, yet without its certainty.

That evolution, in some form, has no small place in nature is plain; but does not this theory give it too large a place, and set it to the solution of problems too hard for science? As a theory, it has undoubtedly done for science and for general thought an important service, by bringing into clearer light that orderly progress, close relation, and essential unity of all things which really exist.

AFFIRMATIVE.

Ap. Am. Cyc., 7. 10.
Cleland's Evolution, Expression, and Sensation.
Conn's Evolution of To-day.
Cooke's Credentials of Science the Warrant of Faith, pp. 242–253.
Cope's Origin of the Fittest. Rev. of, Dial (Chicago), 7. 258.
Darwin: 1. The Origin of Species.
2. The Descent of Man, Pt. 2.

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4. Life and Letters of, V. 1, Chap. 10–14; V. 2, Chap, 1–4.
Encyc. Brit., **8.** 744.
Fiske: 1. Cosmic Philos., V. 1 and 2, Pt. 2, Chap. 9, 10.
2. Darwinism, and Other Essays (Lond. and N. Y., 1879), Ess. 1–4.
Gray's Darwiniana, art. 1, 4, 6, 12.
Geikie's Textbook of Geology, pp. 623–626.
Haeckel's Hist. of Creation, Chap. 1, 2, 6, 7, 11, 24.
Half-Hours with Mod. Scientists, **1.** 147.
Henslow's Evolution and Religion, Pt. 1.
Huxley: 1. Origin of Species.
2. Lay Sermons, pp. 255, 299.
3. Critiques and Addresses, pp. 181, 218.
4. Am. Addresses.
Johnson's Univ. Cyc., **1.** 1670.
Le Conte: 1. Elements of Geology, p. 396. See Index.
2. Evolution and its Relation to Religious Thought, Pt. 2.
Lewes's Studies in Animal Life, Chap. 4, 5.
Lyell: 1. Principles of Geology, 11th ed., Chap. 34–37.
2. The Antiquity of Man, 4th ed., Chap. 20–22.
3. Life and Letters, V. 2. See Index, Darwin.
MacQueary's Evolution of Man and Christianity, new ed. (N. Y., 1891), Pt. 1, Chap. 2.
C. Lloyd Morgan's Animal Life and Intelligence (Bost., 1891), Chap. 4, 6.
Packard's Zoölogy, pp. 10–12, 672–674.
Romanes, The Darwinian Theory (Chicago, 1892).
Schmidt's Doctrine of Descent and Darwinism.
Spencer: 1. Biology, V. 1., Pt. 3.
2. Illustrations of Universal Progress, Chap. 9.
Wallace: 1. Contributions to the Theory of Nat. Selection. Rev. of, Nation, **10.** 422.
2. Darwinism (Lond., 1889).
Winchell: 1. The Doctrine of Evolution.
2. Sparks from a Geologist's Hammer, p. 332.
C. Wright's Philosophical Discussions, pp. 126, 168. Same, No. Am., **113.** 63; **115.** 1.
G. F. Wright's Studies in Science and Religion, Chap. 2, 3. Same, Bib. Sac., **33.** 448, 656.
Am. J. Sci., **80.** 1.

Atlan., **6.** 109, 229, 406; **18.** 415; **49.** 835.
Contemp., **47.** 841; **53.** 839.
Fortn., **9.** 353, 611; **10.** 61, 492; **32.** 492. Same, Pop. Sci. Mo., **16.** 101.
Fortn., **36.** 739. Same, Ecl. M., **98.** 145 (Scient. Evidence of Evolution: Romanes).
Independent (N.Y.), **1873**, p. 328. **1880**, Feb. 5, p. 10; Feb. 12, p. 9; May 27, p. 2.
Nation, **12.** 199; **17.** 258.
Nature, **3.** 49; **22.** 1. Same, Pop. Sci. Mo., **17.** 337.
Nature, **23.** 203, 227 (Huxley).
19th Cent., **7.** 93 (Wallace). **19.** 570, 749; same, Pop. Sci. Mo., **28.** 754. **29.** 54, 192.
No. Am., **110.** 284.
Pop. Sci. Mo., **2.** 110.
Westm., **73.** 541 (Am. ed., p. 295). Same, Ecl. M., **50.** 331. Same, Huxley's Lay Sermons, p. 255.

NEGATIVE.

Agassiz: 1. Contributions to the Nat. Hist. of the U. S., V. 1, Pt. 1, Chap. 1 (Essay on Classification).
2. Life and Correspondence, **2.** 777–781.
3. Atlan., **33.** 92.
Argyll's Reign of Law, Chap. 5.
Birks's Mod. Physical Fatalism, p. 290.
Bowen: 1. Gleanings from a Lit. Life, p. 199.
2. Ibid., p. 351. Same, No. Am., **129.** 447.
3. No. Am., **90.** 474.
Cowles's Pentateuch, Chap. 2.
Curtis's Creation or Evolution.
Dana: 1. Am. J. Sci., **74.** 305. Same, Bib. Sac., **18.** 858.
2. Manual of Geology, 2d ed. (N. Y., 1874), p. 757.
Dawson: 1. Story of the Earth and Man, Chap. 14. See Index.
2. The Origin of the World, App. A, B, C.
3. Chain of Life in Geological Time.
4. Facts and Fancies of Mod. Sci., Lect. 3.
5. Princ., N. S., **1.** 662.
6. Mod. Sci. in Bible Lands (N. Y., 1889), pp. 140–147.
Hopkins: 1. Outline Study of Man, pp. 13–25.
2. Christ and Mod. Thought. Bost. Monday Lect., 1880–81, pp. 87–100.
Johnson's Univ. Cyc., art. Darwinism, **1.** 1262 (J. H. Seelye).
Pressensé's Study of Origins, Bk. 2, Chap. 4, sec. 1, p. 180.

Quatrefages, Human Species (Internat. Scient. S.), Chap. 10.
Reusch's Nature and the Bible, Chap. 25–27.
Am. Presb. R., **20.** 349 (July, 1871).
Am. Theo. R., **2.** 326; **4.** 680.
Bapt. Q., **7.** 69, 204.
Bib. Sac., **20.** 489; **29.** 240; **32.** 512, 517–519.
Brit. Q., **31.** 398. Same, Ecl. M., **50.** 331.
Chr. Exam., **68.** 449.
Contemp., **33.** 540. **37.** 713; same, Ecl. M., **95.** 1.
Ed. R., **111.** 487 (Am. ed., p. 252). Same, Liv. Age, **66.** 3.
Ed. R., **150.** 219 (Am. ed., p. 113).
Independent (N. Y.), **1876,** Sept. 28, p. 16; **1880,** Jan. 8, p. 2.
Meth. Q., **21.** 605.
New Eng., **26.** 603.
19th Cent., **22.** 745; **23.** 142.
No. Am., **91.** 528.
No. Brit., **32.** 455 (Am. ed., p. 245); **46.** 277 (Am. ed., p. 149).
O. and N., **5.** 554–559.
Presb. R., **1.** 611.
Quar., **108.** 225 (Am. ed., p. 118). Same, Liv. Age, **66.** 515.

THE DESCENT OF MAN.

215. *Is man descended, by process of evolution, from some lower animal?*

This question belongs to the general subject of evolution. If there be in the organic world a general law of evolution, it would seem naturally to follow that man, in common with the lower animals, should be subject to it. His likeness to the lower animals will, therefore, be the chief point of the discussion. First, his likeness in his physical constitution. In what does this likeness consist, how close is it, and what is its force in showing the descent of man from an animal below him? On the other hand, are there differences between the lower animals and man which render his descent from them highly improbable, if not impossible, or which at least make man's immediate ancestor hypothetical, so that the case cannot be proved?

But, secondly, man is to be considered as to his likeness to the lower animals in mind. Is the likeness essential, so

that the human mind may be shown to be a development of the animal mind? Or, on the other hand, is the unlikeness radical, making it clearly impossible that the human mind should be a mere development of the animal mind? Here may arise a question whether man may not be a development in respect to his body, and not in respect to his mind. But this would seem to be precluded by the relation or adaptation of the body to the mind; since there would be a like difficulty in the development of the brain adapted to the larger or different mind, as in the development of the mind itself.

While, therefore, it would seem that evolution, carried to its logical conclusion, should include man, it finds in him a difficulty not before encountered. Its application to man would tend to work a revolution in psychology, as it does in science. Would it raise the brute, or degrade man?

AFFIRMATIVE.

Darwin's Descent of Man.
Fiske's Cosmic Philosophy, V. 2, Pt. 2, Chap. 21, 22. Same, No. Am., 117. 251.
Haeckell's Evolution of Man.
Half-Hour Recreations in Mod. Sci., 1. 23 (Virchow).
Hartmann's Anthropoid Apes, Chap. 3, 8.
Huxley's Man's Place in Nature.
Lange's Hist. of Materialism (Bost., 1881), 3. 83.
Lyell: 1. Principles of Geology, 11th ed., Chap. 43.
2. The Antiquity of Man, 4th ed., Chap. 24.
MacQueary's Evolution of Man and Christianity, new ed. (N.Y., 1891), Pt. 1, Chap. 2.
Schmidt's Descent and Darwinism (Internat. Scient. S.), Chapter 12.
Nature, 3. 442, 463.
No. Am., 139. 145. Pop. Sci. Mo., 13. 429.
Westm., 98. 378 (Am. ed., p. 182); 132. 519.

NEGATIVE.

Argyll's Primeval Man, Pt. 2.
Dawson: 1. Story of the Earth and Man, Chap. 15.
2. Facts and Fancies in Mod. Sci., Lect. 4.
3. Mod. Sci. in Bible Lands (Harper's ed.), pp. 141–147.

Fraser's Blending Lights, Chap. 7.
Half-Hours with Mod. Scientists, **2.** 7 (Wallace).
Hopkins's Scriptural Idea of Man, Chap. 1.
McCosh's Christianity and Positivism, p. 346.
Quatrefages, Human Species, Chap. 11.
Reusch's Nature and the Bible, V. 2, Chap. 28, 29.
Bapt. Q., **6.** 129.
Brit .Q., **54.** 460 (Am. ed., p. 242).
Chr. Exam., **80.** 60.
Ed. R., **117.** 541 (Am. ed., p. 278); **134.** 195 (Am. ed., p. 99).
J. Spec. Philos., **10.** 134.
Nation, **12.** 258.
Princ., N. S., **5.** 444.
Quar., **131.** 47. Same, Ecl. M., **77.** 385, 605. Same, Liv. Age, **111.** 67.

THE HUMAN AND THE BRUTE MIND.

216. *Is the human mind different from the brute mind in kind, and not merely in degree?*

This question has an important bearing on the question of the evolution of the human from the brute mind; hence advocates of this theory undertake to show an essential likeness. An essential unlikeness would be a formidable objection to the theory; but while an essential likeness might afford a presumption in its favor, it would scarcely amount to proof. Hence the question has no necessary connection with evolution, though in its later discussion it has been identified with it.

With respect to the brute the question implies the nature of instinct; with respect to man, the nature of reason. Is the instinct of the brute adequate to account for all manifestations of its intelligence? Or are there, in some of these manifestations, plain traces of a power akin to human reason? Wherein is human reason distinctive, so as to make it of quite another sort from anything that can be claimed for the brute? Does its power to apprehend abstract and general truths make it thus distinctive?

Instinct makes the brute, in some things, superior; while

reason raises man, on the whole, immeasurably above the brute. But can the savage be classified, in respect to mental capability, with the brute rather than with civilized man? Has he in him an undeveloped reason, implying possibilities far above any conceivable possibility in the brute? Are there, in the brute, even glimmerings of a moral sense such as characterizes man? But is the moral sense an essential and universal characteristic of man?

AFFIRMATIVE.

Bascom's Philos. of Religion, pp. 126–132.
Bowen: 1. Lectures on Met. and Ethical Sci. (Bost., 1849), 2d Course, Lect. 2, p. 222.
2. Gleanings from a Literary Life, p. 328. Same, Princ., N. S., 5. 321.
3. Gleanings, etc., pp. 223–229.
4. No. Am., 63. 91.
Chadbourne's Instinct in Animals and Men.
Dawson's Facts and Fancies in Mod. Sci. (Philad., 1882), pp. 144–146.
Haven's Mental Philos. (Bost., 1865), Pt. 4, Supplementary Topics, Chap. 1, p. 329.
Wm. James's Principles of Psychology (N. Y., 1891), 2. 348.
Kinsley's Views on Vexed Questions, p. 89.
Mahan's System of Mental Philos., Chap. 19.
Martineau's Study of Religion, 1. 246–247; 2. 174–179, 211–212.
Mivart's Lessons from Nature, Chap. 5–7.
C. Lloyd Morgan's Animal Life and Intelligence (Bost., 1891), Chap. 8, 9.
Muller's Sci. of Language, 1. 348–356.
Pressensé's Study of Origins (N. Y., 1884), Bk. 3, Chap. 3–5, pp. 282–361.
Quatrefages, Human Species, Chap. 1, 34, 35.
Stewart's Elements of the Philos. of the Human Mind, Pt. 3, Chap. 2. Collected Works, ed. by Sir Wm. Hamilton (Edin.), 4. 250. Works, Am. ed. (Cambridge, Mass., 1829), 3. 240.
Strong's Systematic Theology, p. 235.
Taylor's World of Mind, sec. 8–12.
Van Amringe's Nat. Hist. of Man, pp. 327-342.
Wright's Studies in Sci. and Religion, p. 347.
Atlan., 5. 513; 34. 412.

Bib. Sac., **28.** 654 (Bascom).
Brit. Q., **7.** 347. Same, Liv. Age, **17.** 595.
Contemp., **25.** 763 (Mivart). Same, Liv. Age, **125.** 387.
Ed. R., **152.** 36 (Am. ed., p. 19). Same, Liv. Age, **146.** 707.
Princ., N. S., **7.** 124–128.

NEGATIVE.

Agassiz's Contributions to the Nat. Hist. of the U. S., **1.** 60, 64.
Bastian's Brain as an Organ of Mind.
Buchner's Force and Matter, Chap. 19.
Darwin's Descent of Man, V. 1, Pt. 1, Chap. 2, 3.
Fiske's Cosmic Philos., V. 2, Pt. 2, Chap. 21, 22. Same, No. Am., **117.** 251.
Haeckell's Evolution of Man, V. 2, Chap. 26.
Lindsay's Mind in the Lower Animals, 2 vols.
Lotze's Microcosmus, trans., **1.** 644–645, 656–661, 681.
Lubbock: 1. Origin of Civilization and Primitive Condition of Man, Chap. 4–7.
2. Prehistoric Times (N. Y., 1872), pp. 572–587.
Lyell's Antiquity of Man, 4th ed. rev., pp. 530–534.
Plutarch's Morals, trans. (Bost., 1878), **5.** 218.
Pouchet's Plurality of the Human Race, trans. (Lond., 1864), Chap. 2.
Romanes: 1. Animal Intelligence.
2. Mental Evolution in Animals.
Spencer's Principles of Psychology (N. Y.), V. 1, Pt. 4, Chap. 7.
Watson's Reasoning Powers in Animals.
Atlan., **68.** 299.
Chamb. J., **5.** 177. Same, Liv. Age, **10.** 90.
Ecl. M., **60.** 374.
Liv. Age, **63.** 387; **108.** 40.
Nation, **14.** 291.
Nature, **3.** 182; **12.** 507, 553. Same, Pop. Sci. Mo., **8.** 310, 449.
Nature, **20.** 122.
19th Cent., **4.** 653. Same, Pop. Sci. Mo., **14.** 214. Same, Ecl. M., **91.** 653.
No. Am., **108.** 37; **139.** 145.
Pop. Sci. Mo., **11.** 585; **16.** 346; **29.** 168; **33.** 751.
Westm., **113.** 448. Same, Liv. Age, **145.** 643.

THE ANTIQUITY OF MAN.

217. *Is the evidence sufficient to prove the great antiquity of the human race?*

The antiquity of man has been much discussed, especially in connection with the science of geology. Evidence in respect to it may also be derived from history, ethnology, and philology; and the particular branch of knowledge in which it is comprised is known as prehistoric archæology.

It is one of those questions which cannot be determined with exactness and with certainty, and about which there is room for wide difference of judgment. Number, which is exact, can only be applied to it conjecturally, and cannot, therefore, make the conclusions exact. Yet the data are facts, and, being taken together, may authorize a general conclusion which shall be approximately correct.

The remains of man and the human implements which have been found show that his origin is comparatively recent; but how far back this shall be placed depends on the estimate adopted of general geologic time. Of the scientists indicated in the references, Dawson, Winchell, and Wright interpret the facts as showing that man's origin is less remote than has been conjectured by some others.

C. C. Abbott's Primitive Industry, p. 546.
Argyll's Primeval Man, Pt. 3.
Brace's Races of the Old World, Chap. 32. Same, in part, Atlan., 10. 670.
Burgess's Antiquity and Unity of the Human Race.
Cowles's Pentateuch, pp. 49–59, 72–75.
Dawkins: 1. Cave Hunting, esp. Chap. 12, also pp. 409–411.
2. Early Man in Britain, esp. pp 494–497.
Dawson: 1. Story of the Earth and Man, Chap. 12, 13.
2. Origin of the World, Chap. 13, 14.
3. Nature and the Bible, Lect. 5.
4. Facts and Fancies of Mod. Sci., Lect. 4.
5. Mod. Sci. in Bible Lands (N. Y., 1889), pp. 147–177.
6. Princ., N. S., 6. 383.
Encyc. Brit., 2. 115–117 (Tylor).

Evans: 1. Ancient Stone Implements of Great Britain.
2. Ancient Bronze Implements of Britain and Ireland.
Hugh Falconer's Palæontological Memoirs and Notes (Lond., 1868), Chap. 24.
Foster's Prehistoric Races of the U. S., Chap. 1, 2.
Fraser's Blending Lights, Chap. 11, 12.
Hodge's Systematic Theology, **2**. 33–41.
Joly's Man before Metals, Pt. 1.
Keary's Dawn of Hist., Chap. 1, 2.
Le Conte's Elements of Geology, (N. Y., 1878), p. 560.
Lubbock's Prehistoric Times.
Lyell's Antiquity of Man, 4th ed.
MacQueary's Evolution of Man and Christianity, Pt. 1, Chap. 4.
Pressensé's Study of Origins, Pt. 4, Chap. 4, sec. 2.
Quatrefages, Human Species, Chap. 12, 13.
Rawlinson's Origin of Nations, Pt. 1, Chap, 2–9.
Reusch's Nature and the Bible, trans. (Edin., 1886), Chap. 34–36.
Smithsonian Rep., **1867**, p. 335; **1872**, p. 310.
Southall's Recent Origin of Man.
Winchell: 1. Sketches of Creation, pp. 367–369.
2. The Preadamites, Chap. 27.
3. Reconciliation between Science and Religion, pp. 222–223, 368–370.
Winsor's Nar. and Crit. Hist. of Am., V. 1, Chap. 6.
Wright: 1. The Ice Age in No. Am. (N. Y., 1889), Chap. 20–22.
2. Man and the Glacial Period (N. Y., 1892).
3. Studies in Sci. and Religion, Chap. 6.
4. Divine Authority of the Bible, pp. 200–203.
5. Am. J. Sci., **121**. 120. Bib. Sac., **30**. 381; **41**. 369 (The Niagara Gorge as a Chronometer).
Am. J. Sci., **95**. 180.
Blackw., **88**. 422. Same, Ecl. M., **51**. 524.
Brit. Q., **59**. 342 (Am. ed., p. 186). Same, Ecl. M., **82**. 641.
Contemp., **46**. 62. Same, Liv. Age, **162**. 282.
Ecl. M., **59**. 63; **60**. 1, 151; **68**. 393. 554.
Ed. R., **116**. 153 (Am. ed., p. 77); **118**. 254 (Am. ed., p. 128).
Independent (N. Y.), **1875**, May 27, p. 1; Aug. 26, p. 1; Sept. 2, p. 3; Sept. 16, p. 3. **1882**, Sept. 21, p. 7.
Nat. R., **10**. 279. Same, Ecl. M., **51**. 1.
Nature, **8**. 462.
19th Cent., **22**. 667 (Wallace). Same, Liv. Age, **175**. 473.
No. Am., **97**. 451; **137**. 338; **139**. 246.
No. Brit., **50**. 516. Same, Ecl. M., **74**. 1.
Pop. Sci. Mo., **6**. 672; **7**. 10; **12**. 61; **14**. 794; **17**. 350.
Science, **1**. 269, 359; **4**. 438, 469.

UNITY OF MANKIND.

218. *Have the races of men a specific unity and a common origin?*

219. *Are the races of men of diverse origin?*

The unity of man has been maintained by the majority as well of scientists as of philosophers and theologians. The diverse origin of the various human races has been maintained on scientific grounds by distinguished naturalists; but some of these, as Agassiz, have affirmed that this was not inconsistent with their essential unity as one species.

It must be owned that there are difficulties in the way of proving the unity of man, which serve to render the opposite theory neither absurd nor altogether untenable. What adequate cause or causes, for example, have been or can be assigned, on the assumption of the common origin of the races, for their wide divergences? Evolution, indeed, undertakes to account for all divergences, however wide, and postulates the existence of a genetic relation between all things. Hence the prevalence of this theory has contributed much to the establishment of the doctrine of the unity of man.

AFFIRMATIVE.

Burgess's Antiquity and Unity of the Human Race.
Cabell's Unity of Mankind.
Cowles's Pentateuch, pp. 75–76.
Darwin's Descent of Man, Pt. 1, Chap. 7.
Encyc. Brit., 2. 114.
Figuier's Human Race, Introd., Chap. 1.
Fraser's Blending Lights, Chap 8.
Hall's Questions of the Day, Chap 1.
Hodge's Systematic Theology, V. 2, Pt. 2, Chap. 4.
Humboldt's Cosmos (Harper's ed.), 1. 352–353.
McClintock and Strong's Cyc. of Bib and Theol. Lit., 1. 66.
Prichard's Researches into the Physical Hist. of Mankind.
Quatrefages, Human Species (Internat. Scient. S.), Bk. 4–6, Chap. 14–20.

Reusch's Nature and the Bible, V. 2, Chap. 30–32.
Smyth's Unity of the Human Races.
Southall's Recent Origin of Man, Chap. 2.
Winchell's Preadamites, Chap. 19–25.
Am. Presb. R., 3. 177.
No. Am., 73. 163.
Pop. Sci. Mo., 1. 61.
Putnam, 5. 79.
Scrib. Mo., 3. 733.

NEGATIVE.

Agassiz: 1. Sketch of the Nat. Provinces of the Animal World, and their Relation to the different Types of Men. In Nott and Gliddon's Types of Mankind, p. lviii.
2. Nott and Gliddon's Indigenous Races of the Earth, p. xiii.
3. Chr. Exam., 49. 110.
Gobineau's Moral and Intellectual Diversity of Races, trans. (Philad., 1857).
Lotze's Microcosmus, trans., 1. 505–516; 2. 210–218.
Nott and Gliddon: 1. Types of Mankind.
2. Indigenous Races of the Earth.
Pouchet's Plurality of the Human Race, trans. (Lond., 1864).
Van Amringe's Nat. Hist. of Man.
Putnam, 4. 1.

SAVAGISM.

220. *Is the savage state the primitive and natural condition of man?*
221. *Is savagism a degenerate condition of human nature?*

It will be important in discussing this question to determine, with some degree of definiteness, what are the intellectual and moral characteristics of the savage state. This must be done by the study of the traits of savage peoples. It may then be considered whether this state is a mere lowness in the scale of humanity, or whether it is rather something unnatural, a perversion of genuine human nature. In other words, is a close approximation to the brutal, with a minimum of the intellectual and moral, a natural state of

man? Here is seen the relation of the subject to that of the evolution of man.

The question is, however, one of fact, and must therefore be determined by the facts, so far as they can be ascertained, which relate to the early history and state of man. Was prehistoric man, though undeveloped, properly a savage? Are the early civilizations a normal development from a previous savage state? Is civilization ever a self-development from savagism? Or in order to the passage from savagism to civilization is there required an outside stimulus?

The subject, it will be seen, involves the question of the nature and origin of moral evil. Is evil imperfect good? And is good a natural development from evil? Or is evil a lapse from, a corruption of, a primitive good?

Argyll: 1. Primeval Man, Pt. 4.
2. Unity of Nature, Chap. 10. Same, Contemp. 39. 333.
Bartlett's Sources of Hist. in the Pentateuch, Lect. 2, 3.
Bowen, A Layman's Study of the Eng. Bible, pp. 61–64.
Dawson's Science in Bible Lands, Chap. 3, 4.
Fisher's Supernatural Origin of Christianity, pp. 545–546.
Fraser's Blending Lights, Chap. 9, 10.
Hittell's Hist. of Culture, Chap. 1.
Hodge's Systematic Theology, 2. 292–296.
Lubbock: 1. Origin of Civilization, and Primitive Condition of Man.
2. Prehistoric Times, Chap. 13–15.
Lyell's Principles of Geology, 11th ed. (N. Y., 1874), 2. 485–487.
Mivart's Lessons from Nature (N. Y.), pp. 146–160.
Morgan's Ancient Society.
Chas. Morris's Civilization (Chicago, 1890), 1. 250.
Pressensé's Study of Origins, Bk. 4, Chap. 4.
Quatrefages, Human Species, Chap. 21.
Rawlinson's Origin of Nations, Pt. 1, Chap. 1.
Reusch's Nature and the Bible, trans., 2. 175–178.
Spencer's Principles of Sociology, V. 1, Pt. 1, Chap. 5–8.
Strong's Systematic Theology, pp. 369–372.
Tylor: 1. Primitive Culture, Chap. 2–4.
2. Early Hist. of Mankind.
Winchell's Preadamites, Chap. 17, 26.
Am. Bib. Repos., 2d S., 4. 277; 6. 1.

Bib. Sac., **6.** 715; **29.** 282.
Brownson, **22.** 205.
Contemp., **21.** 701; **22.** 53.
Ed. R., **135.** 88 (Am. ed., p. 45).
Fortn., **38.** 308. Same, Pop. Sci. Mo., **22.** 94. Same, Ecl. M., **99.** 577.
J. Spec. Philos., **17.** 70.
Nation, **11.** 299. Nature, **14.** 410–412.
19th Cent., **17.** 109. Same, Ecl. M., **104.** 343.
Princ., N. S., **10.** 194–196.
Quar., **137.** 40 (Am. ed., p. 22). Same, Ecl. M., **84.** 129.
Scrib. Mo., **3.** 740–742; **7.** 169.

HEREDITY AND ENVIRONMENT.

222. *Is heredity more influential in the development of man, intellectually and morally, than his environment?*

Heredity embraces what a man is in himself, through inheritance from his ancestors; environment comprises all outward influences, — such, in general, as climate, home, education, government, individual example, — all, in short, which goes to make up one's circumstances. Will, often a potential factor in individual development, is, in this question, considered only as it may be included in heredity. Heredity, then, represents man in his original nature, as he is potentially at birth; and the inherited powers and susceptibilities comprised in this are acted upon and developed by external forces, being thereby confirmed and strengthened, or corrected and modified.

Heredity defines and limits a man's personality; no circumstances can raise him above himself. Yet what is the subject without its object? To every mind all things are correlated, and necessary to its development. Outward forces have also an influence on heredity itself; for a man transmits to his offspring his native characteristics as developed and modified by his circumstances. Thus, heredity and environment enter into the problem as its necessary factors; and the question which is the more influential may be more easily asked than definitely answered.

HEREDITY.

Jos. Cook's Heredity (Bost. Mon. Lect.).
Dugdale's "The Jukes."
Elam's Physician's Problems, Chap. 1.
Galton: 1. Hereditary Genius.
2. Inquiries into Human Faculty.
S. M. Green's Crime (Philad., 1889), Art. 2, Chap. 2.
Hinsdale's Schools and Studies, pp. 1–18, 27.
Ribot's Heredity.
Schopenhauer, The World as Will and Idea, trans., 3d ed. (Lond., 1891), V. 3, Chap. 43.
And. R., **7**. 53.
Brit. Q., **29**. 1. Same, Liv. Age, **62**. 140.
Ecl. M., **105**. 804 (A Recipe for Genius); **107**. 13 (Maudsley).
Meth. R., **49**. 44 (Jan., 1889).
Nation, **20**. 405.
New Eng., **51**. 161.
Pop. Sci. Mo., **14**. 356.

ENVIRONMENT.

Buckle's Hist. of Civilization, V. 1, Chap. 2.
Craft's Successful Men of To-day, Chap. 4.
Draper's Future Civil Policy of America, Chap. 1.
Everett's Orations, **1**. 404, 599. Same, Everett's Practical Education, pp. 172, 213.
T. H. Green's Works, 2d ed. (Lond., 1889), **3**. 2 (Force of Circumstances).
Guyot's Earth and Man.
Hinsdale's Schools and Studies, pp. 27–29.
Rantoul's Memoirs, Speeches, and Writings, p. 73. Same, No. Am., **47**. 274 (Education).
Chr. R., **8**. 514 (Development of Character under the Influence of Popular Education).
Hours at Home, **1**. 409; **2**. 56 (The Home Feeling).
Meth. R., **49**. 50.
New Eng., **6**. 207.
Pop. Sci. Mo., **4**. 55, 170 (Discusses Heredity and Environment).

HEREDITARY GENIUS.

223. *Is genius hereditary?*

It will be necessary, in the discussion of this question, first to determine definitely what genius is, in distinction not only from ordinary, but also from extraordinary talent.

A genius is the greatest of even great men; and his greatness is peculiar, so that he is unapproachable. Genius is inborn, individual, original, creative. It is a power new and wonderful, which makes not only its possessor, but humanity, great. It is a power of large comprehension, of lofty imagination, of clear and quick intuition, and of vast achievement. It may be studied in the great poets, orators, artists, composers, philosophers, statesmen, commanders, and religious leaders, who constitute the grand figures of history, and have added immensely to the world's thought and life.

Now is genius, in this large sense, transmissible? Has the genius received his peculiar and extraordinary power from his ancestors, and does he transmit it to his descendants? In short, does heredity afford a scientific solution of the genesis of genius? Or does it still remain unsolved, if not insolvable?

Galton, who has made the subject a special study, gives an abundance of facts from which conclusions may be drawn. Some of the articles referred to discuss the nature of genius.

Carpenter's Mental Physiology (N. Y.), p. 503.
Elam's Physician's Problems, pp. 32–38.
Galton: 1. Hereditary Genius.
2. English Men of Science.
3. Inquiries into Human Faculty.
Hedge's Atheism in Philos., and Other Essays, p. 354. Same, Atlan., 21. 150.
Schopenhauer's Select Essays, trans. (Milwaukee, 1881).
Whipple's Lit. and Life, p. 156.
Atlan., 13. 137; 46. 441; 47. 75, 371.

Bib. Sac., **12**. 283.
Ed. R., **132**. 100 (Am. ed., p. 53). Same, Liv. Age, **106**. 668.
Ecl. M., **105**. 804 (A Recipe for Genius); **107**. 19, 20 (Maudsley).
Fortn., **19**. 345 (Galton). Same, Pop. Sci. Mo., **3**. 65.
Nature, **1**. 501 (Wallace).
Pop. Sci. Mo., **24**. 191 (Neg.).

HISTORY AS SCIENCE.

224. *Can history be reduced to a science?*
225. *Is national character formed more by physical than by moral causes?*
226. *Has climate a preponderating influence in determining the character and history of a nation?*

History as science is not identical with the philosophy of history. The latter implies the application of reason to history, in accordance with the nature of the subject; while the former, by its implication not merely of certainty, but of the necessity which is an essential characteristic of the physical sciences, restricts, if it does not even change, the nature of the subject.

The question is therefore equivalent to that of the influence of material forces on human character and conduct as these enter into history. The fundamental question of human freedom is, therefore, one of the leading points which must enter into the discussion. The relation of man to nature is brought in question, — how far he is a part of and subject to it, and whether he is in any sense above and distinct from it. The relation of spiritual to natural laws may be considered.

That natural agencies, such as climate, soil, food, etc. have an important influence on individual and national character, is unquestionable; but is this influence controlling, so that what man is he must be? What is the nature of the moral, and what are its place and influence in history?

Buckle, in particular, has excited an interest in this subject, and his exposition of his theory has called out many replies.

AFFIRMATIVE.

Andrews's Institutes of Gen. Hist., Chap. I, Sec. 9–16, pp. 8–15.
Bluntschli's Theory of the State, trans. (Ox., 1885), Bk. 3, Chap. 1–3.
Buckle's Hist. of Civilization in Eng., V. 1, Chap. 1–5.
Comte's Positive Philos., V. 2, Bk. 6, Chap. 6–12.
Draper: 1. Intellectual Development of Europe, Chap. 1, 2, 26.
2. Hist. of the Am. Civil War, V. 1; V. 3, Chap. 96.
3. Future Civil Policy of Am., Chap. 1.
Guyot's Earth and Man, Chap. 10–12.
Mill: 1. Philos. of Comte, pp. 80–112.
2. Logic, Bk. 6, Chap. 10.
3. Polit. Econ., Bk. 1, Chap. 7, sec. 2, 3.
Montesquieu's Spirit of Laws (Cin., 1873), V. 1, Bk. 14.
Seaman's Progress of Nations, V. 1, Chap. 1–3; V. 2, Chap. 22–25.
Spencer: 1. Principles of Sociology, V. 1, Pt. 1, Chap. 2, 3.
2. Study of Sociology, Chap. 2, 3.
Fortn., **8**. 226 (Ans. to Froude).
No. Am., **102**. 24.
Pop. Sci. Mo., **5**. 322. Same, Spencer's Principles of Sociology, **1**. 18–26.
Pop. Sci. Mo., **17**. 705.
Westm., **68**. 375 (Am. ed., p. 206). **72**. 67 (Am. ed., p. 38). **75**. 305 (Am ed., p. 161), Rev. of Kingsley. **76**. 293 (Am. ed., p. 157), Ans. to G. Smith.

NEGATIVE.

Adams's Manual of Hist. Lit., pp. 4–17.
Bowen's Gleanings from a Lit. Life, p. 247. Same, No. Am., **93**. 519.
Bluntschli's Theory of the State, trans. (Ox., 1885), pp. 217, 221.
Flint's Philos. of Hist. in France and Germany, Bk. 1, Chap. 12 (Comte).
Froude's Short Studies, **1**. 7. Same, in part, Hours at Home, **2**. 321.
Froude's Short Studies. **2**. 445.
Kingsley's Limits of Exact Science as applied to History. Same, Kingsley's Roman and Teuton (Lond., 1875), p. 307.
Lotze's Microcosmus, trans., Bk. 6, Chap. 1; **2**. 192–202.
Goldwin Smith's Lectures on the Study of Hist. (Am ed., pp. 45–115, 165–184).

Schopenhauer, The World as Will and Idea, trans., V. 3, Chap. 38.
Thornton's Old-fashioned Ethics, p. 84. Same, Macmil., **8**. 25.
Wickersham's Methods of Instruction, pp. 428–446.
Atlan., **11**. 27; **25**. 49–56.
Bib. Sac., **20**. 279.
Blackw., **84**. 515.
Chr. Exam., **71**. 374; **84**. 394.
Chr. R., **24**. 113.
Ecl. M., **55**. 467.
Ed. R., **107**. 465 (Am. ed., p. 238).
Fortn., **33**. 672. Same, Liv. Age, **145**. 579.
Fraser, **87**. 482.
Nation, **5**. 207.
Nat. Q., **4**. 30.
New Eng., **21**, 173.
No. Am., **101**. 589; **105**. 664.
No. Brit., **35**. 253 (Am. ed., p. 133).
Quar., **104**. 38 (Am. ed., p. 21). Same, Liv. Age, **58**. 648.

VIVISECTION.

227. *Is the practice of vivisection for scientific purposes justifiable?*
228. *Is vivisection cruel and unnecessary?*

The opposition to vivisection rests chiefly on ethical grounds; its defence is founded mainly on its utility in the advancement of important and practical scientific knowledge, and through this the promotion of human welfare. The defence meets the charge of cruelty either by denial or by justification, while the opposition either denies its utility, or insists that it does not justify its essential cruelty. On the issue, thus squarely joined, the discussion has been conducted on both sides with positiveness and vigor.

The question is one of facts, relating to one or the other of the points in dispute. Is vivisection necessarily accompanied with extreme and prolonged suffering to its victims? Has it really been the necessary means of many important discoveries in science? The ethics of man's relation to the lower animals must enter more or less into the discussion.

It is not hard to make a strong case against vivisection, while it is also capable of as stout a defence.

AFFIRMATIVE.

Contemp., **28.** 713; **41.** 812. Same, Pop. Sci. Mo., **21.** 344.
Contemp., **43.** 493–510.
Fortn., **43.** 249. Same, Ecl. M., **104.** 558.
Internat. R., **8.** 120.
Macmil., **29.** 367. Same, Pop. Sci. Mo., **4.** 672. Same, Ecl. M., **82.** 408.
Nation, **28.** 417; **29.** 256, 309, 346; **30.** 94.
Nature, **9.** 144, 177; **12.** 21; **13.** 321, 342; **14.** 65, 149, 170, 197, 250, 289, 339, 369.
19th Cent., **10.** 920, 931, 936; **11.** 456, 468, 479.
No. Am., **140.** 203.
Pop. Sci. Mo., **22.** 615; **23.** 169; **25.** 759.
Scrib. Mo., **20.** 766.
Westm., **85.** 132 (Am. ed., p. 60); **137.** 245.

NEGATIVE.

Contemp., **29.** 335; **41.** 610, 788; **43.** 510.
Fortn., **21.** 618; **23.** 435; **23.** 847. Same, Ecl. M., **85.** 221.
Fraser, **91.** 521.
Nation, **20.** 128.
Nat. Q., **31.** 253.
19th Cent., **11.** 29. Same, Ecl. M., **98.** 289.
19th Cent., **11.** 171.
Nature, **9.** 121, 242.
Scrib. Mo., **20.** 391.

THE PLURALITY OF WORLDS.

229. *Is it probable that the planets or other heavenly bodies are inhabited?*
230. *Is there a plurality of inhabited worlds?*

The question whether other worlds are inhabited is a speculative one, dealing rather with probabilities than with certainties. Nevertheless, science furnishes some facts which serve as data for reasonings and conclusions implying no small degree of probability.

The natural presumption would seem to be, that in other worlds, as on this earth, various orders of life, of which the highest should possess rational intelligence, would find place. While such considerations may, in the want of positive knowledge, have weight, it is obvious that this cannot determine the question as a matter of fact.

The point which was for some time overlooked, and the raising of which by Whewell brought the whole subject into a new position, is whether the physical conditions in other worlds is such as to permit the existence of life. With respect to the moon and some of the planets the facts, so far as ascertained, seem more favorable to the negative; while with respect to more distant worlds we are still left to conjecture. There seems, then, to be no positive proof either that there are or that there are not other inhabited worlds beside our own.

Chalmers's Astronomical Discourses.
Dick's Celestial Scenery, Chap. 9.
Whewell's Plurality of Worlds.
Brewster's More Worlds than One (Ans. to Whewell).
Newcomb's Pop. Astronomy, Pt. 4, Chap. 3, sec. 6, p. 524.
Proctor: 1. Border Land of Science, p. 110. Same, Cornh., **23**. 576. Same, Ecl. M., **77**. 218.
2. Border Land of Science, p. 130. Same, Cornh., **28**. 88. Same, Ecl. M., **81**. 299. Same, Liv. Age, **118**. 488.
3. Science Byways, p. 1. Same, Cornh., **31**. 691. Same, Ecl. M., **85**. 166. Same, Liv. Age, **126**. 45.
4. Our Place among the Infinities, p. 45.
5. Mysteries of Time and Space, p. 55.
6. Myths and Marvels of Astronomy, Chap. 5.
7. Other Worlds than Ours.
Am. Presb. R., **3**. 572; **4**. 393.
Blackw., **76**. 288, 371.
Brit. Q., **20**. 45.
Chr. Exam., **57**. 208.
Chr. R., **20**. 202.
Dub. Univ. R., **92**. 14. Same, Ecl. M., **71**. 935.
Ecl. M., **55**. 327.
Ed. R., **102**. 435 (Am. ed., p. 223). Same, Ecl. M., **37**. 25.

Fraser, **49.** 245. Same, Ecl. M., **32.** 48. Same, Liv. Age, **41.** 51.
Harper, **33.** 45.
Meth. Q., **15.** 356.
New Eng., **12.** 570.
No. Brit., **21.** 1.
Pop. Sci. Mo., **10.** 718; **23.** 202.
Pop. Sci. R., **16.** 38 (Proctor). Same, Liv. Age, **132.** 362. Same, Ecl. M., **88.** 310.
Presb. R., **6.** 257.
Science, **2.** 10.
St. Paul's, **3.** 676. Same, Liv. Age, **99.** 419. Same, Ecl. M., **72.** 664.

ARCTIC EXPLORATION.

231. *Has Arctic exploration been justified in its results?*

In general exploration, that of the Arctic regions seems to occupy a place so large that it becomes a question whether the attention given to this part of the globe has not been disproportionate to its relative importance. This view is confirmed by a consideration not only of the cost of the expeditions, but of their perilous nature, and of the consequent suffering and loss of life attending them. The question of the importance of these expeditions must, it is evident, be determined by the value of the objects gained.

To pierce the mystery surrounding the unknown region of the north pole has been the dream of many an adventurous spirit; and the daring required in the attempt, together with the danger and uncertainty attending it, has but lured him on. The discovery of a Northwest Passage, which might inure to the advantage of commerce, was for a time the object sought; yet neither in this nor in the attempts to reach the north pole is to be found the justification of the numerous Arctic voyages. If in anything this is to be found in that which has seemed incidental, — in the value of the additions to scientific knowledge. An estimate of the nature, extent, and value of this knowledge may be gained from the books and articles indicated in the references.

Ap. Am. Cyc., **1.** 667.
Ap. An. Cyc., **1883**, p. 420 (Greely Relief Expedition). Also in each volume from 1876, under Geog. Progress and Discovery.
Barlow's Voyages of Discovery and Research within the Arctic Regions (N. Y., 1859).
De Long's Voyage of the Jeannette.
Encyc. Brit., **9.** 721-722 (Sir John Franklin); **19.** 315 (Polar Regions).
Greely's Three Years of Arctic Service.
Hartwig's Polar World, Chap. 43, 44 (Supplementary Chapters).
Johnson's Cyc., Polar Research, **3.** 1311.
Kane's Arctic Explorations.
Nourse's Am. Explorations in the Ice Zone (Bost., 1884).
Sargent's Arctic Adventures (Bost., 1857).
Verne's Great Explorers of the 19th Cent., 2d Pt., Chap. 3
Winsor's Nar. and Crit. Hist. of Am., V. 8, Chap. 2.
Am. J. Sci., **74.** 235.
Atlan., **52.** 557.
Blackw., **117.** 777. Same, Ecl. M., **85.** 235.
Chamb. J., **18.** 373. Same, Liv. Age, **36.** 231.
Chamb. J., **26.** 387. Same, Liv. Age, **52.** 481.
Chr. Exam., **68.** 430.
Contemp., **22.** 678. Same, Liv. Age, **119.** 341.
Cornh., **31.** 222. Same, Ecl. M., **84.** 442.
Ed. R., **141.** 447 (Am. ed., p. 232). Same, Liv. Age, **125.** 579.
Forum, **1.** 235.
Fraser, **38.** 603. Same, Liv. Age, **20.** 289.
Harper, **2.** 588.
Liv. Age, **44.** 195.
Nation, **37.** 378.
Nature, **5.** 77; **7.** 117; **9.** 37, 97; **11.** 37, 61, 63; **15.** 1, 11; **18.** 118; **22.** 171; **26.** 479; **30.** 290.
No. Am., **80.** 307; **84.** 95; **124.** 229; **128.** 86, 191.
No. Brit., **16.** 446 (Am. ed., p. 236).
Pop. Sci. Mo., **7.** 320; **27.** 78.
Pop. Sci. R., **14.** 154. Same, Liv. Age, **126.** 27.
Quar., **143.** 146. Same, Ecl. M., **88.** 385. Same, Liv. Age, **132.** 643.
Quar, **150.** 111 (Am. ed., p. 58). Same, Liv. Age, **146.** 451.
Smithsonian Rep., **1869**, p. 149.
Westm., **125.** 461.

REVELATIONS OF TELESCOPE AND MICROSCOPE.

232. *Are the revelations of the telescope more wonderful than the revelations of the microscope?*

All knowledge stretches in every direction to an infinity which balks the limited powers of man. Above and around him are worlds on worlds, of whose very existence he may be wholly ignorant. But the short range of his senses he has supplemented by instruments, such as the telescope and microscope, which have done much to bring these unknown worlds into view.

The telescope brings into nearer vision, and thus enlarges to the eye, distant worlds, making accessible to human knowledge the complex mechanism of the heavens; while the microscope, by magnifying the little, brings within the range of human vision that which in its natural size is far below it. Revelations are thus made of the great and of the small, which alike excite surprise and wonder, the one by its magnitude and vastness, the other by its perfection in minuteness.

TELESCOPE.

Ap. Am. Cyc., **15.** 622.
Burr's Ecce Cœlum.
Dick: 1. Celestial Scenery.
2. Sidereal Heavens.
3. Practical Astronomy.
4. The Solar System.
All in Works (Cin., 1861), V. 2.
Encyc. Brit., **23.** 135.
Mitchell's Planetary and Stellar Worlds.
Nasmyth and Carpenter, The Moon (Lond., 1874).
Newcomb's Pop. Astronomy.
Pouchet, The Universe, p. 511, The Sidereal Universe.
Proctor: 1. Myths and Marvels of Astronomy.
2. Mysteries of Time and Space.
3. The Expanse of Heaven.
4. Our Place among the Infinities.

Young, The Sun.
Cent., **6.** 712, 922; **7.** 224, 700.
Contemp., **41.** 923. Same, Liv. Age, **153.** 771.
Ecl. M., **56.** 145; **57.** 113.
Ed. R., **163.** 372. Same, Liv. Age, **169.** 451.
No. Brit., **6.** 206 (Am. ed., p. 107).
Westm., **46.** 335 (Am. ed , p. 171). Same, Liv. Age, **12.** 414.

MICROSCOPE.

Ap. Am. Cyc., **11.** 513.
Carpenter's Microscope and its Revelations.
Encyc. Brit., **16.** 258 (Microscope); **19.** 830 (Protozoa).
Griffith's Micrographic Dict. (Philad., 1851), 6th ed., 1881.
Pouchet, The Universe: The Animal Kingdom. Bk. 1, The Invisible World.
Am. J. Sci., **46.** 297.
Ecl. M., **48.** 41.
Ev. Sat., **5.** 293.
Harper, **52.** 505, 650, 812.
Liv. Age, **28.** 337; **65.** 131.
Lond. Q., **47.** 1. Same, Liv. Age, **132.** 67.
No. Brit., **25.** 437 (Am. ed., p. 234). Same, Liv. Age, **16.** 227.
Westm., **46.** 29 (Am. ed., p. 15). Same, Ecl. M., **9.** 452. Same, Liv. Age, **11.** 449.
Westm., **79.** 158 (Am. ed., p. 85.).

TELEGRAPH AND TELEPHONE.

233. *Is the telegraph more useful than the telephone?*

The telegraph is a wonderful instrument, and has produced astounding results. Annihilating space and time, it has brought the ends of the earth together, and made the world practically one. A natural force is thus made the servitor of intelligence, distributing it with the celerity of lightning. Its uses in this respect, in its various applications, are manifold and of the utmost importance. It is one of the most important of the numerous inventions which have revolutionized modern civilization; and its sudden and general destruction would at once clearly show its vital necessity to manifold human interests.

The telephone is a modification of the telegraph, and related to it in its use as speech to writing. If therefore from its nature, like speech, it cannot reach so far, it may be no less extensive, and even more common. If the telegraph transmits messages to longer distances, the telephone furnishes facilities for a more free and full communication. It serves, therefore, to supplement the telegraph, and has an important sphere of its own.

TELEGRAPH.

Am. Almanac, **1889**, pp. 40, 41.
Ap. An. Cyc., **1879**, pp. 816–817 (The Signal Service Telegraph System); **1882**, p. 785.
Bryant's Prose Works, **2**. 257.
Tenth Census of the U. S., 1880, V. 8 (The Newspaper and Periodical Press), pp. 105–110.
Encyc. Brit., **23**. 112.
Mendenhall's Century of Electricity, Chap. 5.
Nicoll's Great Movements (Harper's ed.), p. 441.
Orton's Telegraph in Am.
Prescott's Electricity and the Electric Telegraph.
Routledge's Discoveries and Inventions of the 19th Cent., p. 397.
Timb's Hist. of Wonderful Inventions, pp. 341, 361.
Atlan., **5**. 290; **16**. 605.
Chr. Exam., **65**. 272.
Ed. R., **90**. 434 (Am. ed., p. 227). Same, Liv. Age, **23**. 433.
Harper, **47**. 322.
Liv. Age, **52**. 57; **58**. 826; **59**. 464.
Nature, **6**. 282; **11**. 390, 450, 470, 510; **12**. 30, 69, 110, 149, 254; **36**. 326.
New Eng., **16**. 790.
No. Brit., **22**. 545. Same, Ecl. M., **34**. 466.
Pop. Sci. Mo., **3**. 401; **9**. 71; **19**. 101; **27**. 311.
Quar., **95**. 118 (Am. ed., p. 62).
Scrib. M., **6**. 3.

TELEPHONE.

Am. Almanac, **1889**, p 41.
Ap. An. Cyc., **1876**, p. 740; **1877**, p. 706; **1882**, p. 785; **1884**, p. 307.

Encyc. Brit., **23.** 127.
Half-Hour Recreations in Pop. Sci., 2d S., p. 185.
Mendenhall's Century of Electricity, Chap. 9.
Orton's Telegraph in Am., pp. 629–632.
Prescott: 1. Speaking Telephone, Talking Phonograph, and other Novelties.
2. Electricity and the Electric Telegraph, Chap. 41.
Nature, **14.** 30; **16.** 403; **17.** 48; **18.** 698; **19.** 12, 56, 471; **21.** 495; **26.** 516.
Pop. Sci. Mo., **12.** 559; **14.** 129; **23.** 540.
Scrib. Mo., **15.** 848.
Westm., **109.** 208 (Am. ed., p. 95). Same, Liv. Age, **136.** 761.

IX. PHILOSOPHY.

PHILOSOPHY is the highest and profoundest product of the human reason. It is an account of the nature and causes of things, and answers the questions, Why? and How? Hence its application to all subjects, general and particular, so that there comes to be a philosophy of mind, or psychology; moral philosophy, or ethics; natural philosophy, or physics; the philosophy of history, of literature, of art. Since there is nothing without reason, there is nothing without its philosophy. Any inquiry into the reason of things is in the nature of philosophy. Hence philosophy is coextensive with human nature; all men by virtue of their reason are philosophers.

But philosophy may also be considered, not only in its application to, but in its distinction from, all other branches of knowledge. In its distinctive form and principle it is the highest knowledge, comprehending and uniting all lower knowledge. Hence, two of its principal characteristics may be said to be *comprehension* and *unity*. In philosophy are found the comprehension and the unity of all things; and this grand result is required and effected by the reason. The one implies the other; comprehension is in order to unity, while unity requires comprehension. The comprehensiveness of philosophy shows how all minor branches of knowledge proceed from and are rooted in it, and how it pervades them all, and is their reason. As a unity of comprehension and of relation, the unity of philosophy is a unity in and from infinite multiplicity and diversity.

A secondary principle of philosophy, and comprehended under its primary principle of unity, is that of *duality*. This is expressed in some of its principal terms, which go in pairs; such as spirit (or mind) and matter, subject and object, being and knowing, substance and phenomena. These terms represent subjects with which philosophy deals. The duality of philosophy gives occasion for a general division in systems of some kind, according as one term in any of the several pairs is divorced from the other, and made exclusive. One of the best known of these divisions is that of materialism and idealism. Thus to divide philosophy is, it is evident, to gain unity at the expense of comprehension, and so to make a system of philosophy one-sided and false. One of the chief problems of philosophy is to find a comprehensive and essential unity, which shall at the same time permit a necessary but subordinate duality.

One of the fundamental conceptions of philosophy is that of *being;* and any system which does not make it so cannot be profound or complete. The rationale of knowing and the validity of knowledge, what is reality and how it may be known, and the relation between subject and object, are subjects of the first importance in a system of philosophy.

The validity of philosophy must be first tested, and then attested, by the reason of which it is the product. Its fundamental data are indisputable, and are, in some form, generally admitted; while in its method and conclusions there is diversity, and even contradictions. Hence arise systems, conceived by great thinkers, which find a place and serve a purpose in the general progress of thought. These, like all human thought, are partial and imperfect, mixtures of truth and error, yet on the whole approximations, of various degrees, to the truth in some of its manifold aspects.

The history of philosophy, like all history, is a progress. In fact, philosophy is the highest, and the most general and abstract, expression of the thought of any age. Its history is, therefore, the history of human thought; so that it is partial, various, and conflicting as that thought, and, withal, as fruitful and as full of interest and of instruction. Its influence is supreme, universal, and permanent. It is the high-water mark in the progress of human thought. Yet a philosophy clear, profound, and comprehensive, which shall unite and harmonize all knowledge, is still a desideratum, for which the human reason waits, longs, and labors.

GREEK PHILOSOPHY.

In language and literature, in art and philosophy, the ancient Greeks reached a perfection which has made them the leaders and teachers of mankind. In reason and imagination they are supreme. In their philosophical thought there is a gradual and orderly development and progress, easily traceable in its successive systems. From nature it advances to man, from man it ascends to God; from the natural it proceeds to the ethical, from the ethical to the divine. Its first problem is natural, to determine the original and central principle of things; the next, rational and ethical, that of human knowledge and virtue; and finally, the supremacy of the ethical element finds its end in the religious.

The first subject of inquiry is the objective, or world of things; the second, the subjective, or the human mind; and in the knowledge of himself and of things man finds himself, as the knower, the master of the known.

In this development of thought contradictions ap-

pear, which require reconciliation by a higher and larger view; for the need of unity grows with the advance of knowledge. Unity is the fundamental requisite of philosophy; yet it must be a unity which shall permit and include a subordinate multiplicity.

In Greek philosophy, then, as a whole, we have profound systems of thought, carried on and up from one to another stage, and together comprising the various problems which most excite the interest of the human mind. It has entered as a vital element into modern thought, and even into Christianity.

THE GREEK SOPHISTS.

234. *Have the Greek Sophists been unduly depreciated?*
235. *Are the opinions and practices of the Greek Sophists incapable of vindication?*

The Greek Sophists were teachers, rhetoricians, and philosophers. In spirit they were representatives of their age in respect alike to its intellectual activity and its tendency to corruption. In philosophy they made an advance by transferring its seat to the subject, or the human mind. But in making the individual mind the measure of the universe, they failed to find a stable foundation for truth and morals, so that in their teaching these were variable and uncertain. Hence their philosophy was sceptical, was at the best but transitional, and made no deep and lasting impression. Lacking the essential elements of reality, the objective and the universal, their philosophy was superficial and suicidal.

In order to the establishment of a valid system it became necessary for Socrates and Plato to show the fallaciousness of the sophistic philosophy, and in doing this they carried it to its extreme logical consequences. The judging of the Sophists solely by certain characteristics imputed to them may be found, on an impartial examination, not wholly just. The later writers are disposed to a less unfavorable estimate.

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Blackie's Four Phases of Morals (N. Y., 1872), pp. 22–27.
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Cocker's Christianity and Gr. Philos. (N. Y., 1872), pp. 315–316, 498–500.
Draper's Intellectual Development of Europe, pp. 101–102.
Encyc. Brit., **22.** 263.
Erdmann's Hist. of Philos., trans., V. 1, sec. 54–62.
Felton's Greece, An. and Mod., **1.** 229, **2.** 125.
Ferrier's Lect. on Gr. Philos. (Philosophical Works, V. 2), p. 185.
Grant's Ethics of Aristotle, V. 1, Ess. 2.
T. H. Green's Works, 2d ed. (Lond., 1889), **3.** 92–93.
Grote's Hist. of Greece, V. 8, Chap. 67.
Hampden's Fathers of Gr. Philos, pp. 207–212.
Hegel's Logic, trans. (Ox., 1874), pp. 196–197.
Jowett's Dialogues of Plato, trans. (N. Y.), V. 1, Protagoras and Euthydemus; V. 3, Gorgias and the Sophist; also, Introd. to the Sophist, **3.** 426–430.
Lewes's Hist. of Philos., Pt. 1, 3d Epoch.
Lloyd's Age of Pericles, **2.** 292–294.
Lord's Old Roman World, pp. 321–324.
Mahan's Crit. Hist. of Philos., **1** 203.
Maurice's Mor. and Met. Philos., **1.** 116–122.
Mayor's Sketch of An. Philos., pp. 23–25.
Perry's Hist. of Gr. Lit., pp. 601–604, 666–669, 672–674.
Ritter's Hist. of An. Philos., V. 1, Bk. 6, Chap. 3, 4.
Schwegler's Hist. of Philos., sec. 11.
Stuckenberg's Introd. to the Study of Philos. (N. Y., 1889), pp. 28–29.
Tennemann's Man. of the Hist. of Philos., trans. (Ox., 1832), p. 87.
Thirlwall's Hist. of Greece (Harper's ed.), **1.** 519.
Ueberweg's Hist. of Philos., trans., **1.** 72.
Zeller: 1. Socrates, trans. (Lond.), Chap. 9, C.
2. Plato, trans. (Lond.), pp. 183–189.
3. Pre-Socratic Philos, trans. (Lond.), V. 2. Third Section.
4. Outlines of the Hist. of Gr. Philos., trans. (N. Y., 1890), sec. 26–29, p. 88.
Ed. R., **94.** 224 (Am. ed, p. 113).
For. Q., **30.** 341–348.
Meth. Q., **13.** 376.

SOCRATES.

236. *Is philosophy as much indebted to Socrates as to Plato?*
237. *Should Socrates be held in as high estimation as Plato?*

Socrates is one of the most distinct and prominent personalities in all history. We seem to become acquainted with him, not so much by what he taught as by what he was in his peculiar characteristics. Under an outward garb of pleasantry lay a deep-seated seriousness. He had an intellect alert and keen, original and broad; a heart strong and intense, inspired with a pure feeling and a lofty aim. With a sure insight into the hearts and minds of others, together with a true appreciation of their deepest wants, he devoted his life and all that he was to helping them by the promotion of their highest good. Thus his aim, though high, was practical, being directed to the production of an effect immediate and certain. Hence he is known rather as a man great in wisdom and goodness than as a philosopher.

The moral was in him supreme, yet it was well sustained by the intellectual. Philosophy was in him incarnate; and though not formally and systematically developed by himself, it appeared in all his teachings, and made a profound and lasting impression. In fact, philosophy found in him a new beginning, from which its real history and true development take their rise. By directing attention to knowledge, he put philosophy on a new and permanent basis; by instituting the method of rational investigation, he gave it a new impulse in the right direction. He was the most original of men, and seemed less than most great men to draw from others.

Alcott's Concord Days, p. 234.
Ap. Am Cyc., 15. 147.
Benn's Gr Philosophers, V. 1, Chap. 3.
Blackie's Four Phases of Morals.
Butler's Lect. on the Hist. of Philos., V. 1, 1st S., Lect. 7.
Capes's Stoicism (Chief An. Philosophies), Chap. 1.

Cocker's Christianity and Gr. Philos., p. 316.
Collins's Plato (An. Classics for Eng. Readers), Chap. 3.
Cousin's Hist. of Mod. Philos. (N. Y., 1856), **1**. 38–40.
Encyc. Brit., **22**. 231; also, **19**. 194–195.
Erdmann's Hist. of Philos., trans., V. 1, sec. 64–66.
Ferrier's Lect. on Gr. Philos. (Philosophical Works, V. 2), p. 210.
Fisher's Beginnings of Christianity, pp. 140–147.
Gillett's God in Human Thought, V. 1, Chap. 8.
Grote's Hist. of Greece (Harper's ed.), V. 8, Chap. 68.
Hampden's Fathers of Gr. Philos. Same. Encyc. Brit., 8th ed., **20**. 369.
Lord: 1. Beacon Lights of Hist., V. 1, Lect. 2.
2. The Old Rom. World, pp. 324–331.
Lamartine's Memoirs of Celebrated Characters, trans. (N. Y.), **2**. 5.
Mahan's Crit. Hist. of Philos., **1**. 219.
Maurice's Mor. and Met. Philos., **1**. 122.
Mayor's Sketch of An. Philos., pp. 27–35.
Perry's Hist. of Gr. Lit., pp. 675–683.
Ritter's Hist. of An. Philos., trans., V. 2, Bk. 7, Pt. 1, Chap. 2.
Schwegler's Hist. of Philos., trans., sec. 12.
Smith: 1. Dict. of Gr. and Rom. Biog., **3**. 851.
2. Hist. of Greece (Felton's ed.), p. 388.
Stanley's Hist. of the Jewish Ch., V. 3, Lect. 46.
Stuckenberg's Introd. to the Study of Philos. (N. Y., 1889), p. 29.
Tennemann's Man. of the Hist. of Philos., trans. (Ox., 1832), pp. 92–98.
Ueberweg's Hist. of Philos., trans., **1**. 80–88.
Xenophon's Memorabilia, trans.
Zeller: 1. Socrates and the Socratic Schools, trans.
2. Outlines of the Hist. of Gr. Philos., trans. (N. Y., 1890), sec. 31–34, p. 101.
Am. Bib. Repos., 2d S., **12**. 425.
Bib. Sac., **10**. 1. Chr. R., **10**. 157.
Cornh., **9**. 576.
Ed. R., **87**. 347 (Am. ed., p. 180).
For. Q., **30**. 331. Meth. Q., **13**. 373.
Quar., **88**. 41 (Am. ed., p. 22). Same, Liv. Age, **28**. 398.
Westm., **114**. 19 (Am. ed., p. 9). Same, Liv. Age, **146**. 643. (The Place of Socrates in Gr. Philos. "In the history of philosophy there is none so famous.")

For references for Plato, see next Question, page 427.

PLATO AND ARISTOTLE.

238. *Is Plato a greater philosopher than Aristotle?*
239. *Is the philosophy of Plato, on the whole, superior to that of Aristotle?*

Plato and Aristotle are, each in his own way, the great masters of philosophy. With minds of large capacity and wide range, they gathered up and united the scattered fragments of philosophic thought, and placed philosophy, as the height and the sum of all knowledge, on an enduring basis, which secured its natural development.

Possessed of different minds, each is the complement of the other. They stand as the two greatest and most conspicuous representatives through the ages of two differing classes of minds, which represent two distinct phases of philosophic thought, each of great if not of equal importance. The philosophy of each affords a large field for fruitful study; only their important characteristics, their general scope and spirit, which may serve to determine their relation to each other and their relative position in general philosophic thought, can be considered in a discussion of their respective merits.

PLATO.

Plato is known, chiefly through his writings, as the great philosopher. It is his thought, more than all things beside, which has given him his great name. His style is, indeed, worthy of his thought; but his thought, on the other hand, gives grandeur and beauty to his style. Both reveal his mind, and it is this we know, He is a great mind, lofty and capacious, dwelling apart, above the world of mere appearance, in the world of changeless ideas.

He was not a mere seer; yet he was, in the highest sense, a seer. He saw the invisible. Truth, in its highest and largest sense, was to him the great reality. His eyes were opened to it; and, as the light, it entered into and

filled his being. Yet in all this he was not essentially different from others, but only higher and larger. He saw more, and he saw more clearly. But many should also see as did he, and that from his seeing. In like minds his vision, in various degrees of clearness and largeness, should be repeated. For he is the greatest and best representative of the highest class of minds. The loftiest minds of all subsequent ages — poets, artists, theologians, philosophers, thinkers, orators — have drawn from him as their great source of inspiration. In truth, he was not a mere philosopher; he was a great, wise, and good man.

In its general spirit, and in some of its great truths, his philosophy is akin to Christianity; and hence it has had much influence on Christianity. Some of the greatest of the Church fathers were Platonists.

While a system may be educed from Plato's writings, he himself did not formulate a strictly logical system. It is rather spirit than definite form. It is ideal or spiritual, and hence is inevitably somewhat one-sided, and needs the philosophy of Aristotle to supplement it. In magnifying the ideal, it depreciates the sensible. Plato gathered from all sources, but to all his abundant material he imparted of the greatness and richness of his own mind. In his treatment of it the philosophy of the past becomes the philosophy of the future. Not only does he give a vivid portraiture of the personality of Socrates; he reproduces, develops, and adds to his philosophy. Like Socrates he is profoundly moral. The supremacy of his intellect is finely tempered, not only by the richness of his imagination, but by the depth of his moral conviction and the loftiness and purity of his moral sentiment. Hence to high and subtle speculation he adds a practical aim; yet in him the practical is not didactic, but rather a suffused life.

In this harmonious blending of reason and sentiment in his writings is found, to certain minds, their perennial charm. They belong, indeed, first and most of all to philosophy, and yet scarcely less to literature. Hence whatever Plato was as a philosopher, it is certain that he was

more than a philosopher; and any estimate of him merely as such must be inadequate. The power of his high thought is in the life with which it is filled.

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Ackermann's Christian Element in Plato, trans.
Alcott's Concord Days, pp. 217–234.
Ap. Am. Cyc., **13**. 600.
Bayne's Essays in Biog. and Crit., 2d S., Chap. 7.
Benn's Gr. Philosophers, V. 1, Chap. 4, 5.
Bunsen's God in Hist., trans. (Lond., 1868), V. 2, Bk. 4, Chap. 19.
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De Quincey's Historical and Crit. Essays, **1**. 168.
Draper's Intellectual Development of Europe, pp. 112–121.
Emerson's Representative Men, Prose Works, **2**. 21.
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Ferrier's Lect. on Gr. Philos. (Philosophical Works, V. 2), p. 304.
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Gillett's God in Human Thought, V. 1, Chap. 9.
Grant's Ethics of Aristotle, V. 1, Ess. 3.
Grote's Plato, 3 vols.
Hampden's Fathers of Gr. Philos. Same, Encyc. Brit., 8th ed., **17**. 783.
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Lord's Old Roman World, pp. 331–336.
Mahon's Crit. Hist. of Philos., Pt. 2, Chap. 2, sec. 2.
Martineau's Essays, Philosophical and Theological (Bost., 1868), **2**. 355.
Maurice's Mor. and Met. Philos., **1**. 138.
Mayor's Sketch of An. Philos., p. 41.
Mill's Dissertations and Discussions (N. Y., 1874), **4**. 227. Same, Ed. R., **123**. 297 (Am. ed., p. 153).
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Perry's Hist. of Gr. Lit. (N. Y., 1890), Bk. 6, Chap. 2.
Ritter's Hist. of An. Philos., V. 2.
Schwegler's Hist. of Philos., trans. (N. Y.), sec. 14.
Smith: 1. Dict. of Gr. and Rom. Biog., **3**. 399.
2. Hist. of Greece (Felton's ed.), pp. 552–553.
Tennemann's Hist. of Philos., trans. (Ox., 1832), p. 108.
Ueberweg's Hist. of Philos., trans. (N. Y.), **1**. 98.
Zeller: 1. Plato, trans.
2. Outlines of the Hist. of Gr. Philos., trans. (N. Y., 1890), sec. 39–51, p. 126.
Am. Bib. Repos., 2d. S., **12**. 434.
Am. Presb. R., **3**. 53, 378.
And. R., **15**. 353.
Bib. Sac., **2**. 527.
Brit. Q., **54**. 155 (Am. ed., p. 80).
Chr. Exam., **25**. 367; **40**. 108.
Chr. R., **22**. 507; **23**. 547; **24**. 187; **26**. 369.
Contemp, **61**. 249.
Dub. Univ., **66**. 243, 423. Same, Liv. Age, **87**. 70, 241.
Ed. R., **87**. 321 (Am. ed., p. 167). Same, Ecl. M., **14**. 233.
Ed. R., **134**. 303 (Am. ed., p. 157).
Fortn., **2**. 169.
Fraser, **7**. 116.
J. Spec. Philos., **4**. 225, 320 (Hegel).
Nation, **12**. 291, 306.
New Eng., **28**. 639.
No. Am., **83**. 67.
No. Brit., **35**. 366 (Am. ed., p. 193).
Presb. R., **6**. 405–409 (Flint).
Quar., **112**. 306 (Am. ed., p. 164); **131**. 492 (Am. ed., p. 259).
Westm., **114**. 389 (Am. ed., p. 188); **115**. 28 (Am. ed., p. 13).

ARISTOTLE.

Aristotle, like Plato, is best known in his writings. In these he put himself, — the wealth of his great mind, the acuteness and subtlety of his marvellous intellect. By these he reigned in the empire of thought, formed and controlled the thoughts of successive ages. To him may be traced, as their original source, ruling ideas in many branches of knowledge.

A disciple but not a follower of Plato, he marked out

a path for himself, brought to his thinking the power and precision of a great and original mind, grasped at all knowledge, searched in all things for first principles, added immensely to the treasures of philosophic thought, and gave philosophy a more definite and systematic form.

With less imagination than Plato, but with greater power of analysis, he is the most eminent example of the scientific as distinguished from the poetic mind. His philosophy is of a type distinct from that of Plato. Not less universal in its aim, it is on a lower plane, dealing rather with the actual than with the ideal; hence what it loses in breadth and height it gains in definiteness. From the nature of his mind Aristotle is more literal than Plato, and therefore more apprehensible. He gives the prose, Plato the poetry, of philosophy. The philosophies of both have an equal claim to be called philosophy, but are as different in spirit as in form. Aristotle is intellect, clear and cold. He observes, analyzes, generalizes, speculates, classifies. He has a mind for facts, but also for abstractions. He mounts from particulars to generals.

He undertook to systematize all knowledge, and was successful in formulating many distinct branches of knowledge which remain. But while in each of these there is unity, the principle which shall give them all a general unity is wanting; hence his philosophy, while it has a certain universality, lacks the equally important principle of unity.

His works comprise treatises on the various branches of human knowledge, and show a mind of great compass and versatility. They are on subjects some of which would not now be considered as included in philosophy; yet they are treated in the method and spirit of philosophy, and illustrate its universal scope and application.

It was a mighty work; it would seem the greatest achieved by any single mind. For the unification of all knowledge by a principle of comprehensive unity the world does not yet seem ready; nor has the philosophical genius yet appeared who has shown himself able to solve this great problem.

Works, trans., Bohn's ed.
Ap. Am. Cyc., **1.** 705.
Benn's Gr. Philosophers, V. 1, Chap. 6, 7.
Blackie's Four Phases of Morals, p. 136.
Bunsen's God in Hist., V. 2, Bk. 4, Chap. 20.
Butler's Lect. on the Hist. of Philos. (Am. ed.), V. 2. Last Series.
Cocker's Christianity and Gr. Philos., Chap. 12.
Disraeli's Curiosities of Lit., **1.** 209.
Draper's Intellectual Development of Europe, pp. 130–135.
Encyc. Brit., 9th ed., **2.** 510.
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Grant's Ethics of Aristotle.
T. H. Green's Works, 2d ed. (Lond., 1889), **3.** 46. Same, No. Brit., **45.** 105.
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Lewes: 1. Biographical Hist. of Philos. (N. Y., 1875), p. 241.
2. Aristotle: a Chapter from the Hist. of Science.
Mahan's Crit. Hist. of Philos., V. 1, Pt. 2, Chap. 2, sec. 3.
Maurice's Mor. and Met. Philos., **1.** 176.
Mayor's Sketch of An. Philos., p. 83.
Thos. Morell's Elements of the Hist. of Philos. and Sci. (Lond., 1827), pp. 155, 194, 226.
Perry's Hist. of Gr. Lit. (N. Y., 1890), Bk. 6, Chap. 3.
Ritter's Hist. of An. Philos., V. 3.
Schwegler's Hist. of Philos., trans. (N. Y.), sec. 16.
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Tennemann's Man. of the Hist. of Philos., trans. (Ox., 1832), p. 119.
Ueberweg's Hist. of Philos., trans. (N. Y.), **1.** 137–185.
Wallace's Outlines of the Philos. of Aristotle.
Whewell's Hist. of the Inductive Sciences (N. Y.), **1.** 65.
Zeller's Outlines of the Hist. of Gr. Philos., trans. (N. Y., 1890), sec. 52–64, p. 170.
Am. Bib. Repos., 2d S., **12.** 443 (Compares Aristotle with Plato, pp. 452–454); 3d. S., **2.** 1.

Am. Presb. R., **1.** 567; **2.** 64.
Bib. Sac, **1.** 39, 290; **34.** 228, 514; **35.** 255.
Blackw., **96.** 147.
Brit. Q., **57.** 463 (Am. ed., p. 247).
Dub. Univ. R., **72.** 3. Same, Ecl. M., **71,** 1165.
Ed. R., **136.** 515 (Am. ed., p. 265).
Ed. R., **160.** 460. Same, Liv. Age, **163.** 707.
Fortn., **5.** 247; **19.** 27 (Mill).
J. Spec. Philos., **5.** 61, 180, 251 (Hegel).
Nation, **3.** 106.
Nat. Q., **3.** 316.
Pop. Sci. Mo., **26.** 796.
Presb. R., **6.** 409–413.
Westm., **82.** 80 (Am. ed., p. 36); **87.** 24 (Am. ed., p. 11); **98.** 98 (Am. ed., p. 45); **103.** 84 (Am. ed., p. 38); **116.** 1, 320 (Am. ed., p. 169).

STOICISM.

240. *Has the influence of Stoicism been, on the whole, beneficial?*

241. *Did Stoicism, as modified by its Roman teachers, show a real approximation to Christianity?*

Of all philosophies Stoicism is the most ethical. Its ethics is its substance and its soul, and gives it character and importance. Virtue it made the supreme end of life. It was thus profoundly practical, and became a religion, — a religion consisting not in rites and worship, but in a severe simplicity, in a strict regard to duty, and in a stern submission to fate. To some of the noblest of the Romans, suited as it was to the Roman mind, it gave elevation and strength of character.

Nor was it devoid, especially as set forth by its great Roman teachers, of softer features. Giving to man a supreme value, it had the sentiment of humanity, by which all men are treated as equal. If in its severer aspects it seems narrow, hard, cold, and unattractive, as seen in the pure and lofty character of Aurelius it excites a high degree of admiration.

Bain's Mor. Sci., p. 99.
Benn's Gr. Philosophers, V. 2, Chap. 1.
Brace, The Unknown God, Chap. 7–10.
Capes's Stoicism (Chief An. Philosophies).
Encyc. Brit., **22.** 561 ; **3.** 88–89, Aurelius ; **8.** 471, Epictetus.
Epictetus, Discourses of, Long's trans.
Erdmann's Hist. of Philos., trans., V. 1, sec. 97.
Farrar's Seekers after God (Seneca, Epictetus, Marcus Aurelius).
Ferrier's Lect. on Gr. Philos. (Philos. Works, V. 2,) p. 420.
Fisher's Beginnings of Christianity, pp. 162–178.
Gillett's God in Human Thought, Chap. 11, 16, 17, 19.
Grant's Ethics of Aristotle, V. 1, Ess. 6.
Hatch's Influence of Gr. Ideas and Usages upon the Christian Church, Lect. 6, 8.
Holland's Reign of the Stoics.
Hume's Philosophical Works, V. 3, Pt. 1, Ess. 16.
Inge's Society in Rome under the Cæsars, Chap. 2.
Jackson's Seneca and Kant (Dayton, O., 1881).
Lecky's Hist. of European Morals, **1.** 186–336. See Index.
Lewes's Hist. of Philos., 8th Epoch, Chap. 3.
Lightfoot's St. Paul's Epistle to the Philippians, 8th ed. (Lond., 1888), pp. 270–328. (A good discussion of Stoicism in its relation to Christianity.)
Lord's Old Roman World, pp. 343–345, 349–351.
Mahaffy's Gr. Life and Thought from the Age of Alex. to the Rom. Conquest (Lond. and N. Y., 1887), pp. 139–142.
McClintock and Strong's Cyc., **9.** 1032–1041.
Mahan's Crit. Hist. of Philos., **1.** 295.
Marcus Aurelius, Meditations of, Long's trans.
Maurice's Mor. and Met. Philos., **1.** 238–243, 250–251, 266–274, 293–299.
Merivale's Hist. of the Romans (N. Y.), **6.** 190–196.
Plutarch's Morals, trans. (Bost., 1878), **4.** 372, 426.
Ritter's Hist. of An. Philos., V. 3, Bk. 11; V. 4, Bk. 12, Chap. 3.
Schopenhauer, The World as Will and Idea, trans. (Lond., 1891), **1.** 113–120, V. 2, Chap. 20.
Schwegler's Hist. of Philos., trans., sec. 17.
Seneca, Epistles of, trans. by Thos. Morell (Lond., 1786).
Smith : 1. Dict. of Gr. and Rom. Biog., **2.** 31 (Epictetus).
2. Dict. of the Bible (Am. ed., Bost., 1883), **4.** 3115.
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Ueberweg's Hist. of Philos., trans. (N. Y., 1872), **1.** 185–200.

Watson's Marcus Aurelius Antoninus, Chap. 6, 7.
Wuttke's Christian Ethics, **1.** 131–144.
Zeller: 1. The Stoics, Epicureans, and Sceptics, trans., Pt. 2.
2. Hist. of Eclecticism in Gr. Philos., trans., Chap. 3, 8, 9.
Am. Presb. R., **4.** 560. Blackw., **44.** 129.
No. Am., **102.** 599. Westm., **117.** 33 (Am. ed., p. 16).

MODERN PHILOSOPHY.

Modern philosophy makes a new beginning; but it begins where ancient philosophy ends, with man, and is less objective and more subjective than ancient philosophy.

It shares the field with two other forms of general thought,— with theology, which begins with God, and with science, which begins with nature. Yet, so far as these aim to be universal, they partake of philosophy and become philosophical. Philosophy holds its place, not as opposed to theology and science, but as underlying and testing them, and as showing their validity and reason.

Modern philosophy is larger than ancient philosophy, as the modern world is larger than the ancient world. It is the summit of modern thought; and modern thought is more comprehensive and more general than ancient thought. If there are not greater thinkers, there are more. Hence the intensity of modern thought and life. The outward activity is but the result of the inward.

Modern philosophy has, therefore, both more data and more problems. Christianity is not more indebted to philosophy than philosophy to Christianity. Science has also much enlarged and modified philosophy. The two great modern philosophers, Descartes and Kant, were devoted as well to science as to philosophy. Both undertook the clarifying of knowl-

edge, the one by establishing its certainty and its triumph over doubt, the other by showing its validity and its ground.

Science furnishes the objective element of modern thought; but its data are not universal, and therefore cannot afford an adequate objective for philosophy. Hence the empirical philosophy, which most nearly corresponds to science, lacks the depth and comprehension of idealism.

The old problems take on new phases, and new problems emerge. Conflicting elements and systems find an approximate unity in a larger view. A larger toleration allows more freedom; liberty of thought promotes its development; and its progress is toward the goal of universal comprehension and complete unity.

DESCARTES.

242. *Has the philosophy of Descartes, in its general spirit and main features, entered as a permanent element into modern philosophy?*

243. *Has Descartes contributed more to theology than to science?*

244. *Is Descartes's proof of the existence of God valid?*

245. *Is Descartes's inference of being from thought legitimate?*

The nature and intrinsic importance of Descartes's philosophical system, taken with the time of its appearance, make it the beginning of modern philosophy. It was a new beginning of philosophical thought. It was original, profound, and comprehensive.

Dissatisfied with the prevailing thought, Descartes struck out for himself a new path. The foundation of his system he laid deep and strong in the human mind itself. Doubt, in his system, prepares the way for certain knowledge, which is found in self-consciousness. Thinking, though it

be doubt, implies the thinker; and this is the sure beginning from which, by synthetic deduction, is derived all truth. For the thinker is a subject for all objects, and thus reflects in his thought the world of truth.

The idea of the perfect being corresponds to the reality of God, who alone is its adequate cause. Sensation implies outward objects, of which it gives the knowledge. The characteristic of mind is thought, of body extension; and since the two have nothing in common they constitute a dualism. God is the one absolute substance, who has created beings and things as relative substances dependent on himself.

Descartes had a mathematical and scientific, as well as a philosophical or metaphysical mind. He was not, therefore, a mere speculator, but aimed at precision of thought, and conducted scientific experiments. Ethics he did not fully develop, but laid its foundation in the doctrine of free will, to which he attributes error. The theological element of his system is found in his doctrine concerning God; while the scientific element is found in his thoughts respecting nature.

Diverse elements entered into the system without being fully united; and these constituted the germs for future systems, particularly of the systems of Malebranche and of Spinoza. But Descartes laid the foundation of modern philosophy in his fundamental principles, that doubt should be made the condition of knowledge, and that certain knowledge begins with self-consciousness.

The Method, Meditations, and Selections from the Principles of Descartes, trans., with Introd., 8th ed. (Edin. and Lond., 1881).

Descartes, Meditations, trans., J. Spec. Philos., **4**. 16, 129, 210, 304; **5**. 97.

Ap. Am. Cyc., **6**. 36.

Bowen's Mod. Philos., Chap. 2, 3.

Edward Caird's Crit. Philos. of Immanuel Kant (N. Y., 1882), **1**. 76–79.

Courtney's Early Idealists. From Descartes to Leibnitz. Lib. of Philos. (Lond.).

Cousin's Hist. of Mod. Philos., trans. (N. Y., 1856), **2.** 90–93.
Encyc. Brit., **7.** 115; also, **5.** 142.
Erdmann's Hist. of Philos., trans. (Lond., 1891), V. 2, sec. 266–269.
Kuno Fischer's Hist. of Mod. Philos. Descartes and his School, trans. (N. Y., 1887).
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Mahan's Crit. Hist. of Philos. (Lond.), **2.** 92–97.
Maurice's Mor. and Met. Philos. (Lond., 1872), 291–323.
Morell's Hist. of Philos. in the 19th Cent. (N. Y., 1851), Pt. 1, Chap. 2, sec. 1.
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Leslie Stephen's Hist. of Eng. Thought in the 18th Cent., 2d ed. (N. Y., 1881), **1.** 19–30.
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Ed. R., **95.** 1.
Macmil., **22.** 69. Same, Ecl. M., **75.** 30.
No. Am., **56.** 81–88.
Princ., N. S., **14.** 302.

LOCKE.

246. *Has the influence of Locke's philosophy been greater than its intrinsic worth?*
247. *Does the practical merit of Locke's philosophy atone for its want of breadth and comprehension?*

Considering the general character and tendency of his system, together with its influence, Locke was practically the founder of the empirical school of philosophy. His aim he avows to be "to inquire into the original, certainty, and extent of human knowledge."

Beginning with the refutation of the doctrine of innate ideas, he affirms that all ideas are gained from experience; ideas of the outward world by sensation, of the mind itself

by reflection or self-consciousness. Locke's philosophy is thus really psychology, since its subject is only the human mind; and he has been called the founder of empirical psychology.

His importance in the history of modern philosophy is found in the fact that his system is the source whence have proceeded, not only subsequent empirical systems, but the idealism of Berkeley, the scepticism of Hume, and even in a measure the critical philosophy of Kant. His philosophy entered deeply and widely into English thought, scientific, sceptical, and theological. It suited the English mind, not high or mystical but clear, not profound but practical. It was timely. It fell in with the current thought of the age, gave it form and expression, and became thus its representative. It represents, not the whole of philosophy, nor the higher philosophy, but its lower side, its materialistic or practical aspect. If neither high nor deep, it is at least clear, apprehensible, and practical. It is therefore adapted to certain minds, and has its place in general philosophy; not, indeed, as absolute truth, but as a phase of truth of much practical importance, with a mixture of error, which appears in its development in subsequent systems, as well as in its testing by higher truth.

Bourne's Life of Locke (N. Y., 1876), 2 vols.; Works (Lond.), 2 vols.: Works (Lond.), 4 vols.
Locke's Essay concerning Human Understanding.
Ap. Am. Cyc., **10**. 566.
Cousin's Hist. of Mod. Philos., trans. (N. Y., 1856), V. 2, Lect. 15–25.
Encyc. Brit., **14**. 751.
Erdmann's Hist. of Philos., trans. (Lond., 1891), V. 2, sec. 280.
Fowler's Locke (Eng. Men of Letters S.), Chap. 8, 12.
A. C. Fraser's Locke. Philosophical Classics (Edin., 1890).
Hough's Sensationalists, from Locke to Mill. Lib. of Philos. (Lond.).
Kant's Critique of Pure Reason, trans. by Max Müller, V. 1, Ludwig Noire's Historical Introd, p. 229.
Lange's Hist. of Materialism, trans. (Bost, 1881), **1**. 318–324.
Leibnitz's Critique of Locke, trans., J. Spec. Philos., **19**. 275.

Lewes's Hist. of Philos., Lib. ed. (N. Y., 1875), Pt. 2, 3d Epoch, Chap. 2.
Mahan's Crit Hist. of Philos. (Lond.), 2. 48.
Maurice's Mor. and Met. Philos. (Lond., 1872), 2. 440–448.
Morell's Hist. of Philos. in the 19th Cent. (N. Y., 1851), Pt. 1, Chap. 1, sec. 2.
Morris's Brit. Thought and Thinkers (Chicago, 1880), Chap. 7.
Schwegler's Hist. of Philos., trans., sec. 28.
Dugald Stewart: 1. Dissertation, Part 2, sec. 1. Collected Works (Edin., 1854), 1. 206. Same, Encyc. Brit., 8th ed., 1. 100.
2. Philosophical Essays, Part 1, Ess. 1, 3. Collected Works (Edin.), V. 5.
Leslie Stephen's Hist. of Eng. Thought in the 18th Cent., 2d ed. (N. Y., 1881), 1. 34–38.
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Blackw., 39. 796. Brit. Q., 5. 289.
Ed. R., 99. 383. Same, Ecl. M., 32. 389. Same, Liv. Age, 41. 435.
Meth. Q., 3. 609.
No. Am., 29. 78–90.

KANT.

248. *Does Kant's Critique of Pure Reason give a true account of the origin and limitations of knowledge in the human mind?*
249. *Do Kant's writings, taken together, afford a self-consistent and positive philosophical system?*
250. *Was Kant a greater philosopher than Descartes?*

Kant's writings mark an important epoch in modern philosophy. By his comprehensive, thorough, and decisive treatment of the fundamental problem of knowledge, he made a great advance upon his predecessors, and provided matter and form for succeeding systems. He produced a revolution in philosophic thought, not as superseding all previous thought, but as adding to and essentially modifying it. The general method of this new thought is critical, as opposed to the dogmatic and the sceptical. Like Descartes's certainty from doubt, it is negative in order to a true positive.

What Kant showed was the part which the human mind has in knowledge. He showed the relation and mutual dependence of subject and object, in opposition to the assumption of their independence. The object is to the subject what it is in the conscious knowledge of the subject, and not what it is in itself. What the object is in itself, as independent, the mind does not know; it can only know it in its relation to itself through its phenomena.

The mind furnishes the form or necessary conditions of knowledge. Space and time are not objective, but subjective forms of sense; the twelve categories are pure conceptions of the understanding. The ideas of the reason — the world, the soul, and God — are not known as objective realities, but are regulative principles; yet the subjective assurance of the realities corresponding to these is afforded by the practical reason. Ethics has thus an important place in the system.

Though not congruous in all its parts, Kant's system of philosophy is, to an unusual degree, original and profound in its conception, and comprehensive in its scope. It carries forward the subjective tendency of modern philosophy, but has added greatly to its weight and influence. Its aim is to show the limits and establish the validity of knowledge. Thus it has both a negative and a positive element; but whether on the whole the negative does not preponderate over the positive may be a question.

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The Philos. of Kant as contained in Extracts from his own Writings. Selected and trans. by John Watson (Glasgow, 1888).

Kant's Crit. Philos. for Eng. Readers, by Mahaffy and Bernard, 2 vols., new ed. (Lond. and N. Y., 1889). V. 1, The Critique explained and defended. V. 2, The Prolegomena translated.

Kant's Critique of Pure Reason: —

1. Trans. by Meiklejohn (Lond., 1860).
2. Trans. by Max Müller (Lond., 1881), 2 vols. V. 1, Historical Introd. by Ludwig Noire. V. 2, Trans. of Critique.

3. Stirling's Text-Book to Kant. The Critique of Pure Reason: Æsthetic, Categories, Schematism, Translation, Reproduction, Commentary.
4. Morris's Kant. The Pure Reason. A Crit. Exposition (Chicago, 1882). German Philosophical Classics.

Kant's Prolegomena: —

1. Trans. by E. B. Brax (Lond., 1883).
2. Trans. of App. to Prolegomena, J. Spec. Philos., **14**. 1.

Kant's Ethics: —

1. The Metaphysics of Ethics, trans. by J. W. Semple, 3d ed. (Edin., 1871).
2. The Critique of Practical Reason, and other Works on the Theory of Ethics. Trans. by T. K. Abbott, 3d ed., rev. (Lond., 1883).
3. Kant's Ethics. A Crit. Exposition by Noah Porter (Chicago, 1886). Ger. Philosophical Classics.

Kant's Anthropology, trans., J. Spec. Philos., **13**. 280.
Ap. Am. Cyc., **9**. 757.
Edward Caird's Crit. Philos. of Im. Kant (N. Y., 1889), 2 vols.
Encyc. Brit., **13**. 844.
Erdmann's Hist. of Philos., trans. (Lond., 1891), V. 2, sec. 297–302, pp. 365–428.
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Ed. R., **157**. 1.
J. Spec. Philos., **3**. 133.
Ethics: J. Spec. Philos., **5**. 27, 108, 289; **8**. 339; **10**. 416.
Interpretation and Criticism of Critique: J. Spec. Philos., **6**. 222; **8**. 305.

J. Spec. Philos., **14**. 49, 257, 353 (Stirling); **15**. 274, 360; **17**. 225 (Kuno Fischer).
Meth. Q., **5**. 43.
New Eng., **31**. 249. No. Am., **49**. 44.
Princ., N.S., **8**. 394. Westm., **115**. 343; **118**. 121.

INDUCTIVE REASONING.

251. *Is inductive reasoning the best method of arriving at truth?*

252. *Has the relative importance of inductive reasoning, as a method of arriving at truth, been overrated in modern times?*

The close identification of the principle of induction with natural science, as an important means in its development, has raised it to a high place as an instrument of modern thought. This fact makes it of the first importance clearly and well to understand its nature and function, its scope and its limitations.

It is the ascent from the particular to the general, in opposition to deduction, which is the descent from the general to the particular. The two go together; and their mutual relation and respective use are an important point, respecting which there is a difference of opinion.

Induction has for its basis the outward, the objective, the concrete; and it is doubtless this solid foundation, which goes far toward accounting for its high credit for certainty. But it must not be hastily assumed that the certainty of the premise is wholly maintained in the conclusion. This manifestly depends on the process; and in the performance, and especially in the accounting for this, there may be a difficulty.

The process is the induction, or the inferring of the general from the particular; and it is evident that the validity of the conclusion and the validity of the process must be coincident. But the process is performed by the individual mind. How, then, does any mind pass from the particular to the general? Is the passage inexplicable? Or, as some

think, is the gulf leaped by an intuition or an immediate seeing of the general of which the particular is a suggestion? Or is it rather a judgment in accordance with a general postulate, such as the uniformity of nature? Whence, then, is the postulate? and what is its validity? The nature and scope of induction will differ according to the difference of philosophy, whether empirical or intuitional, the one making it more objective, the other more subjective.

As a matter of fact, what share has induction in the discovery even of scientific truth? And how far may it be employed in the attainment of the higher truths of philosophy, of ethics, and of religion?

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2. Fowler's ed. of the Novum Organum.
3. Fowler's Bacon (Eng. Philosophers S.), Chap. 4, 6.
4. Church's Bacon (Eng. Men of Letters S.), Chap. 8.
5. Lewes's Hist. of Philos.: Bacon (N. Y., 1875), pp. 402–434.
6. Macaulay's Essays: Bacon (N. Y.), 3. 435–484.

Bain's Logic, Bk. 3.
Balfour's Defence of Philosophic Doubt, Chap. 2, 3.
Buckle's Essays (N. Y., 1871), pp. 182–202.
Cooke's Credentials of Science the Warrant of Faith, pp. 4–6, 12–13, 26–27, 29–33, 43, 93–95, 158–159.
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Hamilton's Lect. on Logic. See Index, Induction.
Levi Hedge's Logic (Bost., 1834), Pt. 3, Chap. 3.
Janet's Final Causes, App. No. 1.
Jevons's Principles of Science, Bk. 1, Chap. 7.
Mill's Logic, Bk. 3.
Porter's Human Intellect, Pt. 3, Chap. 8.
Schuyler's Empirical and Rational Psychology, Div. 3, Chap. 22–25.

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Smithsonian Rep., **1870**, p. 258.
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Whately's Logic, Bk. 4, Chap. 2, 3.
Whewell: 1. Hist. of the Inductive Sciences.
2. Philos. of the Inductive Sciences.
Wright: 1. Logic of Chr. Evidences, Pt. 1.
2. Studies in Science and Religion, Chap. 1. Same, New Eng., **30**. 601.
Am. J. Sci., **55**. 33.
Am. Presb. R., **15**. 50 (Jan., 1866).
Chr. R., **5**. 194.
Cornh., **12**. 296.
Fortn., **20**. 457 (Jevons).
J. Spec. Philos., **10**. 307, 337; **11**. 1.
Meth. Q., **14**. 431.
New Eng., **40**. 741.
No. Am., **119**. 431.
No. Brit., **28**. 101 (Am. ed., p. 55).
Quar., **45**. 374.
Westm., **39**. 412 (Am. ed., p. 220).

OPTIMISM AND PESSIMISM.

253. *Is there more ground for the philosophy of Optimism than for the philosophy of Pessimism?*

Optimism represents the good, pessimism the evil, found each in nature and man, in character, life, and literature. These make a plain duality, of which philosophy must somehow make a unity. This optimism does by making good positive and absolute, and evil negative and relative; whence good is supreme and eternal, evil subordinate, exceptional, and temporary. Pessimism, on the other hand, makes evil predominant, brings it to the foreground, makes it the end of good.

Optimism virtually makes evil good, pessimism good evil; yet in their nature and relation they seem to be not only distinct and opposite, but antagonistic. Their nature

and relation are involved in the question, and must be determined. Natural and moral good and evil must be carefully distinguished, and not confounded.

Optimism is essentially ideal, requiring faith and begetting hope; while pessimism, making more of the actual, tends rather to scepticism and despair. Yet the practical end of pessimism has been made the renunciation of self and of the world, in which seems to be implied the real good of the spirit.

The real burden assumed by both optimism and pessimism is the solution of the problem of evil. This problem optimism undertakes to solve by including evil in the philosophy of good, and thus making good its solvent; while pessimism would make a philosophy out of evil itself. The solution of optimism seems incomplete and unsatisfactory, and that of pessimism a failure.

Optimism in magnifying good is likely too much to minimize evil, while pessimism in magnifying evil is likely too much to minimize good. Thus in their influence the two may be somewhat complementary, balancing each other.

Bowen's Mod. Philos., pp. 104–109 (Leibnitz's System of Optimism); pp. 413–419 (Schopenhauer's Pessimism).
Bushnell's Moral Uses of Dark Things.
Cook's Orthodoxy, p. 208. Same, Independent, **1877**, May 10, p. 4.
Dewey's Problem of Human Destiny, esp. Lect. 2.
Encyc. Brit., **18**. 684 (Pessimism); **21**. 448 (Schopenhauer).
Erdmann's Hist of Philos., trans., **2**. 625–626; **3**. 241–244.
Farrar's Eternal Hope, Ser. 2.
Flint: 1. Theism, Lect. 7, 8.
2. Anti-Theistic Theories, Lect. 8; also, App. No. 33.
Hartmann's Philos. of the Unconscious, trans. by Wm. C. Coupland (N. Y., 1884), V. 3, Chap. 13.
Hedge's Atheism in Philos., and other Essays, pp. 51, 123.
Hodge's Systematic Theology, **1**. 419, 432–433, 566; **2**. 145 (Refutes a certain theory of Optimism).
Janet's Final Causes, App. No. 6.
Ladd's Introd. to Philos. (N. Y., 1890), pp. 382–386.
Lord's Nat. and Revealed Theology, Nat. Theol., Chap. 20.
Lubbock's Pleasures of Life.

McClintock and Strong's Cyc., **7.** 390, 995; **10.** 317.
Mallock's Is Life Worth Living? Same, 19th Cent., **2.** 251; **3.** 146.
The Value of Life: A Reply to Is Life Worth Living?
Martensen's Chr. Ethics (Edin., 1873), sec. 51–58, pp. 164–169.
Martineau's Study of Religion, V. 2, Bk. 2, Chap. 3.
Schopenhauer, The World as Will and Idea, trans., 2d ed. (Lond., 1891), V. 3, Chap. 46. Same, but different translation, Select Essays, trans. (Milwaukee, 1881), p. 29 (The Misery of Life); The World as Will and Idea, **1.** 401–420, V. 3, Chap. 28.
Sully's Pessimism, rev. ed.
Tulloch's Theism, sec. 4.
And. R., **3.** 197 (Optimism in the Bible), **12.** 565.
Atlan., **45.** 195.
Contemp., **18.** 67; **19.** 775.
Independent, **1879**, Apr. 10, p. 14.
Internat. R., **12.** 564.
J. Spec. Philos., **20.** 187.
Meth. Q., **36.** 487.
Nation, **28.** 401; **29.** 81.
No. Am., **117.** 37.
O. and N., **3.** 167.
Pop. Sci. Mo., **11.** 682.
Princ., N. S., **1.** 492.
Spec., **59.** 681. Same, Ecl. M., **107.** 117.
Westm., **105.** 124 (Am. ed., p. 58).

MIND FORCE AND PHYSICAL FORCE.

254. *Is all the force manifested in the material universe to be attributed to the immediate volition of God?*
255. *Is mind the only real force, and the first cause of all motion?*

This subject comprises as its terms, requiring explanation, force, motion, cause, and will. In the exercise of will man becomes conscious of the origination of force, showing that it is of mind; and this gives him the idea of cause. On the other hand, the inertia of matter requires an extraneous force or cause to set or keep it in motion, or to change or stop its motion.

Either, then, matter is mere force; or force is power or cause, which, in various forms, produces the diversified phenomena of matter; or it is the will of God immediately and universally exercised.

From the unity of force as demonstrated by science it is easy to pass to the will of God as its sufficient and clear explanation. This is a simple and adequate solution of the problem, and shows definitely what force is. But the question will arise whether matter, by being thus denuded of its essential properties, is not destroyed as a distinct entity. Or whether, matter being too much idealized, from another view God may not seem to be too much materialized.

On the other hand, there may be material forces or second causes distinct from, yet not absolutely independent of God, as Almighty and the First Cause.

AFFIRMATIVE.

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Berkeley's Siris, sec. 154, Works (Ox., 1871), **2.** 419-420.
Birks's Mod. Physical Fatalism (Lond., 1876), Chap. 10.
Bowen: 1. Lowell Lect. on the Application of Metaphysical and Ethical Science to the Evidences of Religion, 1st Course, Lect. 4, 7.
2. Gleanings from a Lit. Life, p. 164, Same, Princ., N. S., **3.** 615.
Bowne, The Philos. of Herbert Spencer (N. Y., 1874), pp. 111-127.
Carpenter: 1. Mental Physiology, Chap. 20.
2. Nature and Man. (N. Y.), Ess. 12. Same, Mod. R., **1.** 4. Same, Liv. Age, **144.** 323. Same, Pop. Sci. Mo., **16.** 614.
Saml. Clarke's Evidences of Nat. and Revealed Religion, Prop. 14, Works, fol. ed., **2.** 697; also, **3.** 418.
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The Correlation and Conservation of Forces, ed. by Youmans (N. Y., 1865), pp. 15-18; also, p. 199 (Grove).
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Martineau: 1. Essays Philosophical and Theological (Bost.), **1.** 121. Same, Nat. R., **11.** 482.

Martineau: 2. A Study of Religion, V. 1, Bk. 2, Chap. 1, sec. 3–5, pp. 217–254; also, 2. 162–166.
3. Christianity and Mod. Thought (Am. Unita. Assoc., 1871), p. 206.
4. O. and N., 6. 54, 156.
Stewart's Philos. of the Active and Moral Powers of Man, 2. 28–30. Collected Works, V. 7.
Tulloch's Theism (N. Y., 1856), sec. 1, Chap. 3; also, p. 93.
Wesley's Works (N. Y.), 2. 178–179.
Nat. R., 4. 393–394.
Oberlin R., 9. 25.
Unita. R., 6. 621.
University Q., 2. 40.

NEGATIVE.

Hodge's Systematic Theol., 1. 591–613.
Porter's Human Intellect, sec. 595–599, pp. 582–588.
Jas. Richards's Lect. on Mental Philos. and Theol. (N. Y., 1846), Lect. 6–8.
Strong's Systematic Theol., pp. 54–55, 203.
Bib. Sac., 5. 342.
Meth. Q., 39. 642.

THOUGHT AND LANGUAGE.

256. *Is thought possible without language?*
257. *Is language identical with thought?*

Thought in this question must be regarded as a concept, and as excluding the percept and sensation. The language must consist of words, but they may be unuttered, or merely thought.

The relation between thought and language is a most interesting subject of study. Are they so related as to be inseparable, the one being the inner, the other the outer side of the same thing?

Thought may be considered as the soul of language, and language as the body of thought; but the soul is more than the body, and thought than language. Language is not commensurate with thought, is not always its adequate expression.

Language has its end in thought, and thought in itself. Language gives to thought form, objectiveness, definiteness, clearness, permanency; hence it is necessary to its development or progress.

Since language is not only a general but an individual instrument of thought, each mind gives to words a meaning in accordance with its own thought; so that, as no two minds have precisely the same thoughts, to no two minds do the same words have precisely the same meaning. Language is, therefore, flexible to thought, so that words come to have various meanings and shades of meaning.

On the whole, if thought must be considered as distinct from language, can it with equal confidence be pronounced to be in any case independent of it?

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Locke's Human Understanding, Bk. 3, Chap 2, sec. 1; Bk. 4, Chap. 5, sec. 4, 5.
Lotze's Microcosmus, trans. (N. Y.), Bk. 5, Chap. 3.
Müller: 1. Sci. of Language, **1.** 383; **2.** 72–85.
2. Sci. of Thought (N. Y.), 2 vols.
Porter's Human Intellect, sec. 382, p. 386.
Shedd's Discourses and Essays (And., 1856), p. 181. Same, Bib. Sac., **5.** 650; **8.** 491.
Stewart's Philos. of the Human Mind, **1.** 175; **2.** 97–98. Collected Works (Edin., 1854), V. 2, 3.
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2. Oriental and Linguistic Studies, **1.** 285–286.
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Contemp., **40.** 474 (Müller). Same, Ecl. M., **111.** 771.
Contemp., **40.** 807 (Argyll, Ans. to Müller).
19th Cent., **25.** 397 (Müller, Ans. to Argyll).
Contemp., **54.** 806.
Nature, **36.** 28, 52, 100 (Müller and Galton); **124.** 171, 397 (Müller).

New Eng., **25**. 411.
Pop. Sci. Mo., **32**. 213.
Princ., N. S., **7**. 104.

IMAGINATION AND REASON.

258. *Is the imagination more potent in its influence than the reason?*

259. *Are men in general as much influenced by reason as by imagination?*

IMAGINATION.

In order to an intelligent estimate of the influence of the imagination, it is necessary first of all to ascertain its nature and its relative position among the faculties of the mind. It represents, pictures, combines, idealizes, creates. It works with and aids the other faculties. It is not to be considered as merely a part of the mind, but as the mind itself working in this particular way; hence it partakes of the general scope and power of the mind as a whole. Nevertheless it has distinct characteristics, by which it may be known in and for itself.

Its highest and largest exercise is in art and in literature; and through these its influence is supreme, universal, and perpetual. In a much less though in an important degree it holds, in mathematics, science, and philosophy, a place secondary to reason. Different minds possess it in various degrees; of genius it is one of the chief characteristics.

Abercrombie's Inquiries concerning the Intellectual Powers, Pt. 3, sec. 5–8.
Addison's Spectator, Nos. 411–421.
Bain's Education as a Science, pp. 124–127.
Bascom's Science of Mind, Bk. 1, Chap. 3, sec. 5–8.
Beecher's Yale Lect. on Preaching, **3**. 305–306.
Blackie's Self-culture (N. Y.): Intellect, Chap. 6, 7, pp. 22–30.
Carpenter's Mental Physiology, Chap. 12.
Emerson's Letters and Social Aims, p. 1.

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E. H. Hamilton's Human Mind, Chap. 38.
Sir Wm. Hamilton's Lect. on Metaphysics, Lect. 33.
Haven's Mental Philosophy, Pt. 2, Chap. 2.
Hazlitt's Table Talk, 2d S., Ess. 34. Misc. Works (Philad.), V. 2, Pt. 2, p. 179 (On Reason and Imagination).
Holland's Gold Foil, Chap. 20 (Vices of Imagination).
Wm. James's Principles of Psychology (N. Y., 1891), V. 2, Chap. 18.
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Tucker's Light of Nature, V. 1. Human Nature, Chap. 12.
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Chr. R., **10.** 511.
Fortn., **31.** 62.
Liv. Age, **87.** 145; **91.** 643; **141.** 620.
No. Am., **85.** 223 (The Imagination in Mathematics).
Pop. Sci. Mo., **11.** 455.
Putnam, **11.** 301.

Reason.

The term reason is, in its meaning and use, somewhat indefinite and various; but, if used in its most general sense, it may be distinguished from the imagination as the power and activity of the mind in thinking and knowing, and as including both the intuitive and the logical faculty. Taken in this general sense it would seem comprehensive of the mind. Indeed, the reason is the mind, and the mind is reason, yet the mind is more than reason. But may not reason, taken in any sense, be considered as the supreme faculty of the mind, which turns all things into a world of thought? Of philosophy, science, and mathematics it is the creator and the soul, and in all human thought and creations it has an important part.

The subject, though in its nature philosophical, has a practical side, which is made prominent in the second question.

Abercrombie's Inquiries concerning the Intellectual Powers, Pt. 3, sec. 4.
Bascom's Science of Mind, Bk. 1, Chap. 4.
Beecher's Yale Lect. on Preaching, 3. 304.
Blackie's Self-culture (N. Y., 1874), Chap. 4, 5, pp. 14–22.
Fleming's Vocabulary of Philos.
E. H. Hamilton's Human Mind, Chap. 39.
Sir Wm. Hamilton's Lect. on Metaphysics, Lect. 34–40.
Haven's Mental Philos., Pt. 3, 4.
Hopkins's Outline Study of Man, Lect. 4.
Wm. James's Principles of Psychology (N. Y., 1891), V. 2, Chap. 22.
Mahan's System of Intellectual Philos., Chap. 12.
Chas. Morris's Civilization (Chicago, 1890), 2. 156–157.
Tucker's Light of Nature, V. 1. Human Nature, Chap. 26.
Whewell's Elements of Morality, V. 1, Bk. 1, Chap. 1.
Chr. Q. Spec., 7. 322.
Internat. R., 8. 326.

X. ETHICS.

ETHICS, though a branch of philosophy, has distinctive characteristics and a province of its own. The moral is distinct from the physical, from the intellectual, and from the æsthetic. The physical is the material or visible, the intellectual is of the reason, the æsthetic of the imagination, the moral of the conscience. Of all these the moral is highest, and gives law to all. It raises all to a higher plane. The physical is made a means to subserve a higher end; the reason finds in the perfect good its highest end; and beauty reaches its perfection in moral character. The moral is distinct from and higher than the natural; truth has a deeper meaning as moral; the moral law is the law of liberty and of love.

The supreme and central principle of the moral is love. All other moral prirciples are subordinate to and included in this. In this the moral attains its height, its beauty, its perfection. Love is itself the supreme good, making all things good. All good is in and from it. It is truth, it is life, it is the source and the sum of good. As moral, love thus gains a significance large and high.

The natural is the base, the moral the crown; yet the moral is not of the natural, but is original. The natural finds in the moral its counterpart on a higher plane. Hence the natural is the symbol for the expression of the moral; and the moral gives meaning, elevation, and a higher use to the natural.

The distinctive characteristic of the moral is expressed by the word *obligation*. Every moral being affirms for himself that he ought to do this, and that he ought not to do that. Here appear two opposite and contradictory conceptions, the right and the wrong; and in the choice of one or the other of these alternatives human freedom finds its exercise. Hence the moral has respect especially to human character and conduct as right or wrong.

In this it is individual, and gets its particular form from personal characteristics. The moral is thus in its principle general, but in its individual form particular and infinitely various. But there is not only an individual but a social morality, regulating the various and complex relations of individuals in society.

The moral is *progressive*. The moral ideal, the highest of all ideals, is the goal of all moral effort. Toward this presses the true progress of the individual and of the world. The world is growing not only in knowledge, but in love. Love, with its beneficent sway, is gaining a deeper hold of the human heart. And this lifts men up, inspires and unites them, and will make truth and happiness universal.

FREE WILL.

260. *Is the human will free?*
261. *Is the power of contrary choice a necessary element in the freedom of the will?*
262. *Does Edwards's Inquiry respecting the Freedom of the Will lead to conclusions false and untenable?*

Free will as an ethical question, that is, considered in its relation to right and wrong, is one of practical interest and of supreme importance, and has received an exhaustive discussion.

By its advocates, it is held to be a plain and indisputable fact of consciousness. Every man, they say, knows in himself that he is free, with an assurance as clear as that by which he knows his own existence; that is, he knows himself as possessing the power of choice, of choosing one from two or more objects or ways which may be before his mind. Every man who violates the obligation imposed by his conscience, and does wrong, knows in himself that he might have fulfilled it and have done right.

In this power of contrary choice, which is implied in the exercise of the will in its relation to right and wrong, is found the basis of moral responsibility, and the reason for the praise and blame of the conscience. Conscience, therefore, is an unimpeachable witness to this alternative power of the will. All moral distinctions are founded on it. All moral law, divine and human, depends on it. Punishment finds in it its reason and justification. In short, the moral, in its very idea, implies it; without it, it would have no meaning.

This is a strong plea for free will, and seems overwhelming. Yet it is not all that can be said. What determines the will? If it be said that it is self-determined, this affords no reason for its decision. The question will then be, what leads it to determine itself in one way rather than in another? Here comes in the influence of motives in determining the will. The action of the will is in accordance with certain motives, which are its reasons for acting; hence its action is not arbitrary, or without reason. Motives do not, indeed, move the will like a physical force, for it is not capable of being thus moved. The will is spiritual, and, as such, in some sense moves freely; yet it may, notwithstanding, have a cause, other than itself, of its movement in a certain direction, and this gives its action a certainty. Thus, the good man is morally certain to act right, and the bad man wrong. Either may change; but even if he should, for this change there must be some reason.

Habitual moral action, then, is in accordance with char-

acter, either good or bad; and character is such a committal or bias of the will as renders its action certain. In confirmed character, if the power of contrary choice exist, it remains unexercised. Does, then, the freedom of the will, in such a case, consist in a power certain never to be exercised? The will, it is plain, is not always on a poise between good and evil, so that in every act it makes a choice which it will do. On the contrary, its choice tends to a stronger degree of fixity, and its corresponding action to a higher degree of certainty.

And the good man, as he becomes better or more fixed in goodness, becomes more free, is influenced by larger and higher motives, and gains more control of himself; while the bad man, as he grows worse, becomes even less free, acting less from reason, and being more driven by passion and appetite, so that in a real and proper sense his will becomes enslaved. The will, then, is not a mere power in man to choose this or that, right or wrong, or a mere *vis a tergo* to determine or to make the man. In an important sense it is as the man, having his limitations and acting from his character.

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Bain's Emotions and the Will.
Bascom: 1. The Sci. of the Mind, Bk. 3, Chap. 8.
2. The Philos. of Religion, pp. 132–152.
Bledsoe's Examination of Edwards on the Will.
Bowen's Lowell Lect. on Met. and Eth. Sci. (Bost., 1849), 1st Course, Lect. 5, 6.
Buchner's Force and Matter, trans. (Lond., 1870), Chap. 20.
Buckle's Hist. of Civilization, V. 1, Chap. 1, 2.
Cairns's Treatise on Moral Freedom.
Calderwood's Handbook of Mor. Philos., Pt. 3.
Cutler's Beginnings of Ethics, Chap. 15, 16.
Day's Inquiry concerning the Self-determining Power of the Will.
Dewey's Psychology, Pt. 3.
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The Younger Edwards's Works, V. 1.
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2. Works (Lond., 1886), **2.** 307.

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2. Discussions (Bost. ed.), pp. 586–590. Same, Philos. of Hamilton (N. Y.), pp. 507–515.

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Hazard: 1. Freedom in Willing.
2. Letters to Mill on Causation and Freedom in Willing.
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Hume: 1. Treatise of Human Nature, Bk. 2, Pt. 3. Philos. Works, V. 2.
2. Inquiry concerning Human Understanding, sec. 8. Philos. Works, V. 4.
3. Huxley's Hume (Eng. Men of Letters S.), Pt. 2, Chap. 10.
4. Knight's Hume (Philos. Classics), sec. B, Chap. 6.

Janet's Theory of Morals, Bk. 3, Chap. 6.

Kant's Fundamental Principles of the Metaphysic of Morals, trans. by Abbott, sec. 2, 3.

Ladd's Introd. to Philos. (N. Y., 1890), pp. 296–305.

Lotze: 1. Microcosmus, trans., 3d ed., 2 vols. in 1, **1.** 251–261.
2. Practical Philos., trans. by G. T. Ladd (Bost., 1885), Chap. 3.

Locke's Essay concerning the Human Understanding, Bk. 2, Chap. 21.

McClintock and Strong's Cyc., **6.** 903 (Necessity); **10.** 189 (Will).

Martineau's Study of Religion, V. 2, Bk. 3, Chap. 2.

Maudsley: 1. Body and Will.
2. Physiology and Pathology of the Mind, Pt. 1, Chap. 7.

Mill: 1. System of Logic, Bk. 6, Chap. 2.
2. Examination of Sir Wm. Hamilton's Philos., V. 2, Chap. 26.

Moffatt's Comparative Hist. of Religions, Pt. 1, Chap. 1, sec. 2, 3.
Müller's Doctrine of Sin, trans., V. 2, Bk. 3, Pt. 1.
Porter's Elements of Mor. Sci., Chap. 3, 6.
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Stewart's Philos. of the Active and Moral Powers. App., Of Man's Free Agency. Collected Works (Edin., 1855), V. 6.
Spencer's Principles of Psychology (N. Y.), V. 1, Pt. 4, Chap. 9.
Shedd's Dogmatic Theol., V. 2, Anthropology, Chap. 3.
Sully's Outlines of Psychology, Chap. 13, 14.
Tappan: 1. Review of Edwards's Inquiry.
2. Doctrine of the Will determined by an Appeal to Consciousness.
3. Doctrine of the Will applied to Moral Agency.
Upham's Treatise on the Will.
West's Essay on Moral Agency (1794).
Whedon's Freedom of the Will as a Basis of Human Responsibility and Divine Government.
Am. Bib. Repos., 1st S., **7.** 330; **11.** 553. 2d. S., **2.** 381; **9.** 33. 3d S., **1.** 709.
Am. Presb. R., **14.** 123.
Bib. Sac., **21.** 634.
Brit. Q., **80.** 389.
Chr. R., **8.** 221, 367.
Fortn., **3.** 587-588.
Independent, **1890**, Mar. 13, p. 3.
J. Chr. Philos, V. 1, Art. X.
Lit. and Theo. R., **1.** 521; **2.** 148.
Liv. Age, **146.** 634.
Mind, **5.** 30, 116, 226, 264; **10.** 532.
Meth. Q., **4.** 61; **6.** 598; **24.** 595; **25.** 284.
Meth. R., **49.** 9 (Edwards on the Will).
New. Eng., **5.** 337; **18.** 307; **24.** 285; **38.** 831.
New York R., **3.** 319.
No. Am., **109.** 376.
No. Brit., **52.** 93.
Penn. Mo., **8.** 435.
Pop. Sci. Mo., **16.** 745.
Princ., N. S., **2.** 329; **4.** 328.
Westm., **96.** 68 (Am. ed., p. 32); **100.** 304 (Am. ed., p. 144).

CONSCIENCE.

263. *Is conscience a true moral guide?*
264. *Can conscience be educated?*

Conscience is that in man which makes him distinctively moral. It is the moral sense or faculty. Hence it is that which knows, responds to, and accepts the binding force of, the moral law. It enjoins the law; and this enjoining it enforces by an inward reward of approval for obedience, and by an inward penalty of condemnation for disobedience.

It is not, however, to be assumed that the conscience is but a part of the mind, whose limits and function can be strictly defined as distinct from other parts; it is the mind itself as moral. Hence it is both intellectual and emotive. As intellectual it is intuitive, or the affirming by the reason of the moral law. This law is the comprehensive moral rule; but for its application there is required an act of judgment, which is another intellectual operation of the conscience. These functions of conscience are, indeed, moral as well as intellectual; they are the intellectual side of the moral. As emotive, the conscience gives approval with peace, or pronounces condemnation accompanied with remorse. These several functions of conscience require, in its discussion, discrimination, that it may be understood in what sense it is used.

As reason gives to man the truth requiring his assent, conscience gives the moral law requiring his obedience. As much, then, as conscience stands for the moral law in man, it is his inward guide. But, like reason, it is individual; hence come many subordinate variations from the absolute principle. These variations, however, arise chiefly from the differences of judgment with respect to the application of the general principle to particular cases.

Alexander's Outlines of Mor. Sci., Chap. 1–11.
Bain, The Emotions and the Will, Pt. 1, Chap. 15.

Birks's First Principles of Mor. Sci., Lect. 12.
Boyd's Eclectic Mor. Philos., Bk. 2, Chap. 7.
Butler's Fifteen Sermons, Ser. 2, 3.
Calderwood's Handbook of Mor. Philos., pp. 77, 139–271.
Cutler's Beginnings of Ethics, Chap. 7–11.
Chalmers's Adaptation of Nature to the Mor. and Intel. Constitution of Man, Pt. 1, Chap. 1 (Bridgewater Treatise).
Dymond's Essays on the Principles of Morality, Ess. 1, Chap. 6.
Fairchild's Mor. Philos., Pt. 1, Chap. 8.
D. H. Hamilton's Autology, Pt. 4, Chap. 1.
Hopkins's Law of Love and Love as a Law, Pt. 1, Div. 1, Chap. 12.
Kant: 1. Metaphysics of Ethics, trans. by Semple (Edin., 1836), Pt. 1, Bk. 1, Chap. 3.
2. Critique of Practical Reason, and other Works relating to the Theory of Ethics, trans. by T. K. Abbott (Lond., 1883), pp. 311, 321.
Ladd's Introd. to Philos. (N. Y., 1890), pp. 305–315.
Lieber's Polit. Ethics, V. 1, Bk. 1, Chap. 3.
Martensen's Chr. Ethics, trans., p. 356, sec. 117–120.
Maurice, The Conscience.
Paley's Principles of Mor. and Polit. Philos., Bk. 1, Chap. 5.
Porter's Elements of Mor. Sci., Chap. 16.
Reid's Essays on the Active Powers of the Human Mind, Ess. 3, Chap. 8.
Stewart's Philos. of the Active and Mor. Powers of Man, Bk. 2, Chap. 2–6.
Jeremy Taylor's Ductor Dubitantium, Bk. 1, 2.
Walker's Sermons preached in the Chapel of Harvard College, Ser. 9, p. 135.
Wayland's Elements of Mor. Sci., Bk. 1, Chap. 2–6.
Whately's Lessons on Morals, etc., Less. 1.
Wuttke's Chr. Ethics, trans., V. 2, sec. 78.
Bib. Sac., **13**. 229; **24**. 150.
Chr. R., **12**. 369.
New Eng., **14**. 243; **42**. 400.
Princ., N. S., **3**. 671; **6**. 138.

DECEPTION AND LYING.

265. *Is it ever right to deceive?*
266. *Is falsehood never justifiable?*

Veracity is a virtue of the first importance; yet lying, in some form and degree, is but too common. If a strict regard for truth is ever to be departed from, it must be in some case of urgent necessity, which shall prove an allowable exception. In such cases there is some element which makes the want of veracity not criminal, just as there may be the taking of life which is not murder. Strategy in war, for example, may be employed by a truthful man, with no diminution of his habitual truthfulness, or impairment of the general confidence of others in him. Spies in war and detectives for the discovery of crime must, from the nature of the case, use deception largely. They plan to deceive, pretend to be what they are not, enter for the time upon a course of deception, that they may secure an end regarded as of the utmost importance, and which can be gained only in such a way.

The question is one of interest and of practical importance, concerning which there is some variance of opinion among the authorities quoted. One thing is certain, no deception is allowable which shall tend to impair the supreme importance of truth.

Blackie's Four Phases of Morals (N. Y., 1872). pp. 48–50.
Boyd's Eclectic Mor. Philos. (N. Y., 1846), pp. 380–393.
Dymond's Principles of Morality, Ess. 2, Chap. 6.
Fairchild's Mor. Philos., Pt. 2, 2d Div., Chap. 12.
Hickok's Mor. Sci., 3d ed., pp. 121–123.
Hopkins's Law of Love and Love as a Law, 7th ed., p. 199.
Lotze's Prac. Philos., trans. (Bost., 1885), Chap. 6, sec. 45.
Mahan's Mor. Philos., Pt. 2, Chap. 12.
Milton's Chr. Doctrine. Prose Works, Bohn's ed. (Lond., 1853), 5. 115–119.
Newman's Apologia Pro Vita Sua, 5th ed. (N. Y., 1868), App. VIII., pp. 355–384 (Lying and Equivocation. Cites numerous authorities).

Paley's Mor. and Polit. Philos., Bk. 3, Pt. 1, Chap. 15.
Porter's Elements of Mor. Sci., Pt. 2, Chap. 10.
Schopenhauer, The World as Will and Idea, trans., 1. 438–439.
Vattel's Law of Nations, Bk. 3, sec. 177, 178.
Wayland's Elements of Mor. Sci., Pt. 2. Of Veracity, Chap. 1.
Whewell's Elements of Morality, V. 1, Bk. 3, Chap. 9, 15.
Atlan., **12.** 732.
J. Spec. Philos., **7.** (Apr.) 14 (Kant).
Nation, **2.** 796, 825; **3.** 17; **7.** 167.
New Eng., **1.** 184; **2.** 503; **3.** 66.
No. Am., **153.** 115.
Temple Bar, **27.** 215. Same, Ev. Sat., **8.** 435.

INSANITY AND RESPONSIBILITY.

267. *Does insanity always preclude all moral responsibility?*
268. *Is insanity ever consistent with amenability to punishment?*

This subject belongs to ethics, to mental pathology, and to criminal law. The first shows the conditions and limits of responsibility, the second the nature of insanity, the third the nature and ends of punishment.

The practical difficulties connected with the solution of the problem are many and great. These difficulties consist in the variableness and indeterminateness of insanity, which is of many kinds and degrees; in the actual fact of responsibility, considered as to its nature and degree, in the commission of crime; and how far punishment should have respect to the intent and general moral competency of the criminal, and how far to the protection of society.

Hence the question of responsibility in crime and of amenability to punishment often becomes, in actual cases, very complicated, and difficult to decide with justice and truth. How far criminals as a class show some morbid mental condition is a question of interest, and pertinent to the subject.

Carpenter's Mental Physiology, Chap. 18.
Chamb. Encyc., new ed., **6.** 158.
Encyc. Brit., **13.** 111–112.
Hammond's Insanity and its Relation to Crime (N. Y., 1873).
Johnson's Cyc., **2.** 1224.
Maudsley: 1. Responsibility in Mental Disease (Internat. Scient. S.).
2. Body and Mind, Pt. 1.
3. Physiology and Pathology of the Mind, Pt. 2.
Ray's Medical Jurisprudence of Insanity, 5th ed. (Bost., 1871).
Rush's Diseases of the Mind.
Am. Law R., **11.** 51. 661; **15.** 598, 717.
Atlan., **54.** 308.
Blackw., **68.** 545.
Fraser, **27.** 44.
Independent, **1873**, May 8, p. 592.
Internat. R., **11.** 440 (Hammond).
Nation, **38.** 114.
New Eng., **14.** 32; **35.** 323.
19th Cent., **18.** 893.
No. Am., **79.** 327; **134.** 1; **135.** 422 (Hammond); **147.** 626 (Hammond).
Overland, N. S., **1.** 166.
Pop. Sci. Mo., **1.** 440.
Putnam, **12.** 522–523.
Sat. R., **61.** 886. Same, Ecl. M., **106.** 249.
Westm., **39.** 457 (Am. ed., p. 243).

DANCING AND CARD-PLAYING.

269. *Are such popular amusements as dancing and card-playing harmful in their influence?*

The discussion of particular amusements involves a consideration of amusement in general, in respect to its utility and end. The proper function of amusement, in promoting the refreshment of body and mind, makes it a necessary means of enjoyment and an important auxiliary of work. It breaks up the monotony of life, enlivens the mind, and promotes cheer and exhilaration. But, like all good things, it is liable to perversion, which makes it evil. It is per-

verted whenever it is in any way turned from a means of good into a means of evil. Excess is a perversion, producing dissipation and exhaustion instead of refreshment and vigor.

Let such considerations as these be applied to particular amusements like dancing and card-playing. It is not claimed by those who condemn their practice that they are in themselves wrong and injurious. It is their perversion which is condemned.

What, then, is their liability to perversion? How far is their general practice associated with, and promotive of, evil? Is the tendency of dancing, on the whole, as now generally practised, rather to evil than to good? How far is the use of cards in gambling an objection to card-playing?

Ap. Am. Cyc., **3.** 782 (Cards, Playing).
Brand's Beasts of Ephesus (Chicago).
Bushnell's Sermons on Living Subjects, Ser. 19.
Chapin's Mor. Aspects of City Life (N. Y., 1854), Lect. 4.
Dodworth's Dancing and its Relation to Education and Social Life.
Eddy's Young Man's Friend (Lowell, Mass., 1850), Lect. 5.
Encyc. Brit., **5.** 99 (Cards); **6.** 798 (Dancing).
Haydn's Amusements in the Light of Reason and Scripture, esp. pp. 114–130.
Holland's Every-Day Topics, **1.** 260.
Kiddle and Schem's Cyc. of Educ., p. 201 (Dancing).
Locke's Some Thoughts concerning Education, sec. 67, 196. Works (Lond., 1823), **9.** 50, 190.
Henry G. McArthur's This and That (Chicago, 1868), Chap. 8, Dancing.
Munger's On the Threshold, Chap. 8.
Phelps's My Portfolio, Chap. 8, 9.
Sawyer's Plea for Amusements (N. Y., 1847).
Wilkinson's Dance of Mod. Society. Same, Bapt. Q., **1.** 465.
Chr. Exam., **8.** 201; **45.** 157.
Chr. Mo. Spec., **1.** 185; **8.** 32.
Contemp., **33.** 511.
Harper, **26.** 163.
Hours at Home, **4.** 217; **7.** 417.
Lippinc., **27.** 330.
Liv. Age, **73.** 55 (Hist. of Dancing); **84.** 234; **88.** 137.

Macmil., **65**. 54. Same, Liv. Age, **171**. 632. Same, Ecl. M., **108**. 117.
New Eng., **9**. 345; **26**. 399.
Penny M., **5**. 1; **9**. 113.
Spirit of the Pilg., **3**. 44, 601.

THE THEATRE.

270. *Is the theatre, in its character and influence, as shown in the past and the present, more evil than good?*
271. *Can the theatre be reformed?*
272. *Should Christians never attend the theatre?*

In order to form a just estimate of the moral influence of the theatre, it is necessary to understand its true character and relations. Of what in human nature is it the product, on what is it founded, to what does it appeal? Since human nature, considered in the individual and in the aggregate of individuals, is a mixture of good and evil, whatever proceeds from it bears the same mixed character; so that the good considered as a whole is not without its evil, and the evil considered as a whole is not without its good.

The function of the theatre is the public exhibition of the art of acting in its relation to the drama. It is the miniature, vivid representation or imitation of life, especially as it is exhibited in human passion. In this is found both its power and its danger. For its appeal is directly and chiefly to the feelings, which, therefore, it may unduly excite, and of which it may produce a morbid development. In this respect its influence is like that of the drama and of fiction. Indeed, theatrical acting is an art of which dramatic literature may be considered as the soul, so that between these two there is a vital relation. Hence its essential character the theatre takes from the drama.

The immediate aim of the theatre is not moral, but to furnish amusement which shall attract; yet, as the acting is a striking representation of life, it will inevitably be either morally wholesome or pernicious.

How far, then, is theatrical acting a legitimate outgrowth of human nature? And what is its correspondence, respectively, to the good and the bad in human nature? What is its importance as an art for the representation of the drama? What is the place in society of the ideal theatre? How far has the ideal been realized in the actual theatre, and how far may it be?

The defenders of the theatre dwell on its ideal, what it may and should be to make it unexceptionable, and no mean power for good; while those who attack it array against it facts concerning its immoral character and pernicious influence which seem completely to justify their inveterate hostility.

AFFIRMATIVE.

Bascom's Philos. of Eng. Lit., pp. 140–147.
Beecher's Lect. to Young Men, Lect. 7.
Brand's Beasts of Ephesus (Chicago).
Buckley's Christians and the Theatre.
Bushnell's Sermons on Living Subjects, p. 383.
Channing's Works, 2. 332–334.
Eddy's Young Man's Friend (Lowell, Mass., 1850), pp. 107–111.
Haydn's Amusements in the Light of Reason and Scripture, Chap. 8.
Johnson's Plain Talks about the Theatre.
Kingsley's Plays and Puritans. Same, No. Brit., 25. 1.
Lecky's England in the 18th Cent., 1. 183–185.
Leeds, The Theatre (Philad., 1884).
Munger's On the Threshold, pp. 185–189.
Talmage's Sports that Kill.
Van Doran's Mercantile Morality (N. Y., 1852), Chap. 12.
Witherspoon's Serious Inquiry into the Nature and Effects of the Stage (N. Y., 1812).
Am. Bib. Repos., 2d S., 1. 452-455, 465–469 (Moral Influence of the Greek acted Drama).
Am. Presb. R., 12. 570–571.
Chr. Un., 38. 222.
Chr. R., 2. 393.
No. Am., 136. 581–586.
Spirit of the Pilg., 3. 597.

NEGATIVE.

Brown's Hist. of the Am. Stage.
Charlotte Cushman: her Letters, and Memoirs of her Life.
Goethe: 1. Wilhelm Meister, Bk. 1, Chap. 16.
2. Conversations with Eckermann, March 22, 1825. Same, Blackie's Wisdom of Goethe, pp. 130–131.
Hazlitt's View of the Eng. Stage (Lond., 1818).
Lewes's Actors and the Art of Acting (N. Y., 1878).
Scott's Essays on Chivalry, Romance, and the Drama (Lond.). Same, Encyc. Brit., 8th ed., **8**. 169.
Schiller's Essays, Æsthetical and Philosophical, trans. (Lond., 1882), p. 333.
Atlan., **5**. 687; **47**. 362; **53**. 180–182.
Blackw., **7**. 387.
Chr. Un., **37**. 4, 39, 387, 392–394, 486, 550; **38**. 322–323 (1888).
Contemp., **60**. 687.
Ecl. M., **105**. 750; **106**. 86.
Nation, **2**. 428; **37**. 388.
Critic, **6**. 162 (An Address by Henry Irving).
Nat. Q., **21**. 68.
19th Cent., **1**. 611; **13**. 217; **14**. 441; **17**. 154.
No. Am., **136**. 586, 591; **142**. 491–492.

XI. RELIGION.

ONE of the most characteristic features of human nature is the religious element. This is strong and abiding, deep, intense, and controlling. It is not a single faculty, but pervades and gives character to the whole mind,—to its thinking, feeling, and willing. If in some it consists in deep and intense feeling, in others it is found in profound and lofty thought, and in others in earnest and fruitful action. But in fact it is a blending, in various proportions, of all these.

Religion is not merely subjective; as a phenomenon of the human mind, its nature is understood by its object. Its supreme object is God. Hence it is the knowledge, the worship, and the love of God, obedience to and trust in Him. Thus in its object is found the source of its depth and comprehensiveness. For God is the all in all. He is in all things and over all things. All things are of and to Him. He is the ultimate, the beginning and end of all things. In Him all things find their unity and reason.

Religion furnishes the profoundest subjects for thought. Science has for its general subject nature; philosophy, the principles or reason of things; religion, man in his relation to God. These all overlap and interpenetrate one another. Hence not only is there a philosophy *of* science, but a philosophy *in* science; so that in its speculative aspect it tends to become itself a philosophy. Scientific and religious truth also come in contact, and in some points are at variance. Religious thought has been somewhat affected by the scientific method, and by scientific

thought; yet it remains distinct, as having its own higher sphere.

Between religion and philosophy there is a closer alliance. There is not only a philosophy *of* religion, but a philosophy *in* religion; so that in its thought-form it may be considered as a kind of philosophy. Theology, considered in its various systems and in its progressive development, may be called a religious philosophy.

Philosophy begins with the human mind as the subject for all objects, and from this as a centre takes in the whole objective universe. Whatever is compassed by human thought constitutes the province of philosophy. Science and religion are, in their matter, more concrete than philosophy; hence, reduced to general and abstract thought, they become philosophic.

In its concrete form, religion is more a matter of feeling, consisting in faith, hope, love, joy, peace. Yet these are neither mere feeling nor mere knowledge; they are an inward experience, comprising an exalted spiritual feeling and a conscious inward knowledge. Thus the true knowledge of God comprises acquaintance, fellowship, and union with Him, and results in a partaking of his nature with its blessedness.

From this it will be plain how religion raises the soul to a plane higher than that of any mere human knowledge. Religion is essentially an inward life from union with God. Its principal general characteristic is righteousness. In this is seen its relation to ethics, but it is higher than ethics. Ethics is the philosophy of man considered as moral; religion is the making of man righteous by an actual, life-giving relation to the personal God. Thus religion includes ethics, as the greater the less.

Religion is essentially inward or spiritual, while the outward is its body or form, its manifestation or vehicle. Hence, to make it consist in the outward is to miss its reality. Neither is it, indeed, the mere inward, which is mysticism; yet its soul, its life, its power, are in and from the inward. It is the inward or spiritual which gives value to the outward or formal.

The distinctness and nature of science, philosophy, and religion, respectively, may be seen in the difference of their point of view. Science makes nature its basis, as understood by its underlying principles and laws; philosophy makes man its starting point, and undertakes to interpret all things by human reason; while religion considers God as the all in all, and man as His creature made capable of knowing, loving, and becoming like Him.

In science and philosophy God appears chiefly as cause or power, and hence as abstract, or as an object of mere thought; while by religion He is made known as a person, with all the attributes of personality, — will or power, wisdom or reason, love or goodness, justice or holiness. Thus by religion God becomes an object, not of mere thought, but of supreme love and of absolute trust. Hence religion is not merely human, or but an outgrowth or product of human nature as religious. If it were no more than this it would be but subjective in its origin, and would not have an adequate objective validity. Hence in its matter, as it respects the knowledge of God and all that is implied in it for man, it is a revelation from and of God.

THE PRIMITIVE RELIGION.

273. *Was Monotheism the primitive religion?*
274. *Was Polytheism the primitive religion?*
275. *Was Fetichism the primitive religion?*

These are really questions of fact; but since the fact cannot be easily and certainly determined, help is sought from theory, by which facts may be interpreted. The natural order of an evolution in religious ideas would seem to be from the lower to the higher; so that if monotheism be considered as the highest form of belief respecting God, it would come last. This theory regards religion, in its origin and nature, chiefly in its subjective aspect. It is a theory of the origin and development of religious belief as subjective, with but a secondary or incidental regard to the object which excites it, or to its objective validity. Fetichism, or some form of polytheism, is the religion of the savage, who, in the theory of evolution, is regarded as the type of the primitive man.

The corruption of religion, on the other hand, consists in a descent from the higher to the lower. This theory accounts for polytheism and fetichism as corruptions of a primitive monotheism, which, it is thought, may have had its source and warrant in a primitive revelation. The assumed revelation furnishes to the subjective belief an objective validity. There is an actual God corresponding to the belief, who, by the revelation of Himself, produces and makes valid the belief. Monotheism is thus made a truth having objective validity, which has been corrupted by human degeneracy into various forms of error. It must, however, be understood that the assumption of a revelation is introduced incidentally, to account for monotheism, which is supposed to have been already established as a fact on other grounds.

The fact seems to be, that in several of the great historic religions early traces are found of a monotheistic belief.

While this may not be in all cases as well defined, positive, and exclusive as later forms, it seems nevertheless to have been a belief in the one only supreme God. In some cases, it must be allowed, it has existed in connection with a subordinate polytheism.

Brace's Unknown God.
Burgess's Antiquity and Unity of the Human Race, pp. 238–239.
Comte's Pos. Philos., trans. by H. Martineau, V. 2, Chap. 7–9.
Encyc. Brit., **23**. 235–239.
Gillett's God in Human Thought, V. 1, Chap. 1.
Gladstone's Homer and the Homeric Age.
Hume's Nat. Hist. of Religion, sec. 1–3, 6, 7. Philos. Works, V. 4.
Joly's Man before Metals, Pt. 2, Chap. 7.
Keary's Outlines of Primitive Belief, Chap. 1, 2.
Kuenen's National and Universal Religions, Note 7, p. 317.
Legge's Religion of China (N. Y.), pp. 6–11.
Lubbock's Origin of Civilization and Primitive Condition of Man, Chap. 4–6.
McClintock and Strong's Cyc. of Bib., Eccl., and Theol. Lit., **6**. 510.
Mill's Comte (N. Y., 1875), pp. 19–30.
Moffatt's Comparative Hist. of Religions, V. 1, Chap. 5, 6, 12; V. 2, pp. 305–307.
Chas. Morris's Civilization (Chicago, 1890), V. 1, Chap. 10.
Müller: 1. Chips from a Ger. Workshop, V. 1, Chap. 15.
2. Origin and Growth of Religion, Lect. 2, 6.
Pressensé's Ancient World and Christianity, Chap. 1.
Quatrefages, Human Species, Chap. 35.
Rawlinson: 1. Religions of the An. World, pp. 242–244.
2. Early Prevalence of Monotheistic Beliefs (No. 11 of Present Day Tracts).
Renouf's Religion of An. Egypt (Hibbert Lect., 1879), Lect. 3.
Schaff-Herzog Encyc., **3**. 2322.
Tylor's Primitive Culture, V. 1, 2, Chap. 11–17.
Brit. Q., **57**. 342 (Am. ed., p. 184). Same, Liv. Age, **119**. 259.
Contemp., **38**. 614.
N. Princ., **1**. 346. Same, Brace's Unknown God, Chap. 1.

TRIBES OF ATHEISTS.

276. *Are there tribes of Atheists?*

This is clearly a question of fact. But that there may be a dispute about facts is seen not only in the common affairs of every-day life, but in courts of justice. The principal point to be settled is, What are the facts? that is, Are the alleged facts authentic? Is it really true, as some travellers have asserted, that there are whole tribes destitute of any conception of a Supreme Being, or of any religion? It is evident that to fix the nature of the facts is to settle the question.

By atheism is to be understood, not the denial, but an utter want of any conception of God. The conception may be vague, or even false; but it must be such a conception of a superior being as shall excite a feeling of fear, reverence, or worship. Lubbock, especially, gives numerous facts which seem to prove the affirmative; while Flint, with others, examines them, showing them to be untrustworthy or irrelevant.

Blackie's Nat. Hist. of Atheism, pp. 8–16.
Flint's Anti-Theistic Theories (Baird Lect. for 1877), Lect. 7. Also App., Notes 26–31.
Fraser's Blending Lights, pp. 180–183.
Joly's Man before Metals, pp. 329–330.
Lubbock: 1. Prehistoric Times (N. Y.), pp. 531, 536, 541, 574–581.
2. Origin of Civilization, etc. (N. Y.), pp. 121–125, 158–162.
Quatrefages, Human Species, Chap. 35.
Schmidt's Doctrine of Descent and Darwinism (N. Y.), pp. 300–302.
Tylor's Primitive Culture, V. 1, Chap. 11, pp. 417–424.

BUDDHISM.

277. *Has Buddhism, in its essential principles and spirit, more of truth and good than of error and evil?*

278. *Is Buddhism more unlike than like Christianity?*

Of the great religions, Buddhism, considering the character of its founder, the scope and significance of its doctrines, the number of its adherents, and its profound and far-reaching influence, is one of the most important. These considerations, together with its resemblance in some important respects to Christianity, have given it, even to Christendom, a large interest.

It is not a mere national religion, but has elements of universality; and though in form and spirit essentially Eastern, it has points of interest for the Western mind. It is not a mere natural religion, or deification of the powers of nature; on the contrary, it is, in its essential spirit, ethical and practical.

It is vitally connected with the life, character, and teachings of its great founder; hence these are first of all to be considered. In its development as a system it will be found to be divided into primitive and later Buddhism, of which the first is the more pure. This fact leads to the inquiry whether it contains in itself elements of life which make it capable of self-renewal and of self-perpetuation.

In its origin, it was a reaction from, and a reform of, Brahminism; hence its relation to this must be considered. Its standpoint is humanity; its aim, the raising of humanity to divinity. Here it is to be considered whether, as some think, it is really atheistic; or whether it can be regarded as having an implied recognition of the Supreme God. This is one of the points concerning which there has arisen, in its interpretation, a difference of opinion.

Like Christianity, its great aim is human redemption, or the deliverance of men from evil. Its method of accomplishing this, together with the result, may be compared with that of Christianity.

In its extreme doctrine concerning evil — a fundamental tenet of the system — is found its element of pessimism. Existence is declared to be evil in itself; hence the aim of the disciple is the attainment of Nirvana. Here we come upon one of the most important points of the system, concerning which there is an essential difference of opinion. What is the Nirvana? Is it, as might seem its obvious import, and as many think, a deliverance from all evil by the utter extinction of existence? Or is it rather, as others think, a deliverance from all evil by an exaltation above the material to the purely spiritual, in which, with the extinction of desire, there shall be perfect and eternal rest? It is evident that the estimate of the system must be affected in an important degree according as one or the other of these views is taken. Yet, in any case, it must be conceded that in this part the negative is predominant, so that its influence is rather depressing than inspiring.

Considered as a whole, it is a comprehensive, but incomplete philosophy of life, spiritual, ethical, and practical, with a too predominant element of pessimism. As a system of religion, its most radical defects are found in its want of a clear doctrine concerning God and immortality. When compared with Christianity, other doctrines, such as that of sin and of redemption, are also found to be defective and erroneous. It has been a light, but not without darkness.

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Ap. Am. Cyc., 3. 393.
Arnold's Light of Asia.
Blackie's Nat. Hist. of Atheism, Chap. 5.
Beal's Romantic Hist. of Sakye Buddha.
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Bunsen's God in Hist., V. 1. Bk. 3, Chap. 8.
Clarke's Ten Great Religions, Chap. 4.
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Eitel: 1. Three Lect. on Buddhism.
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Hardwick's Christ and Other Masters, p. 153.
Hardy: 1. Eastern Monachism.
2. Manual of Buddhism.
3. Legends and Theories of the Buddhists.
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Lalor's Cyc. of Polit. Sci., **1.** 312.
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Bapt. Q., **6.** 409.
Bib. Sac., **39.** 458.
Chr. Union, **40.** 52 (July 11, 1889).
Contemp., **27.** 417. Same, Liv. Age, **129.** 60.
Contemp., **29.** 249; **57.** 256.
Ed. R., **115.** 379 (Am. ed., p. 193).
Fortn., **32.** 899. Same, Liv. Age, **144.** 208.
Fortn., **33.** 801. Same, Liv. Age, **146.** 131.
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Meth. Q., **19.** 586; **20.** 68; **21.** 219.
Nation, **30.** 352.
Nat. Q., **31.** 1.
New Eng., **3.** 182; **33.** 268; **41.** 614; **49.** 24.
19th Cent., **8.** 971; **24.** 119.
No. Am., **86.** 435; **136.** 467; **140.** 63, 221.

Presb. R., **4.** 503.
Quar., **170.** 318.
Westm., **66.** 296 (Am. ed., p. 162); **109.** 328 (Am. ed., p. 156).

MOHAMMEDANISM.

279. *Has the influence of Mohammedanism been more evil than good?*

Mohammedanism is probably more closely and entirely identified with Mohammed than any other great religion with its founder. He was not only its prophet, but its creator. In body and spirit it proceeded from his mind. This is not to say that in all respects it is original; on the contrary, it is much indebted to both Judaism and Christianity. Like the character of its founder, it is a mixture of good and bad. In history, in governments, in national and individual character, and in civilization, as well as in religion, it has been a mighty power. In what respect and in what degree has its influence been beneficent, and in what maleficent?

God, in His unity and sovereignty, is the heart of its creed and the source of its power; but its conception of God is of His will and power, without love. It is a grand and lofty conception, well fitted to excite in fiery natures a deep and passionate enthusiasm, which rose to fanaticism, and made its armed hosts for a time irresistible. This new power in human hearts raised the Arabs from idolatry to monotheism; and what it did for them it has done, especially in Africa, for other idolatrous tribes. It created an empire, gave to the world a new civilization, and contributed to its stores of learning. It is a great proselyting power, but its proselytes have been made more by force than by persuasion and enlightenment. It has made governments despotic, and their rule oppressive. It has been a power hostile to Christianity; nor is it plain how, retaining its essential features, it can ever become its ally.

But our estimate of it is comparative. If we judge it

by what is higher, we condemn it; if by what is lower, we commend it. There is certainly much in it to condemn, and doubtless not a little to commend. If it is lower than Christianity, it is higher than heathenism. Is it a step from the lower to the higher? Or is it a step which, once taken, arrests farther progress? Is it, in short, rather a hindrance than a help to true progress?

The subject is large, and possessed of an interest so great as well to repay careful study, for which the matter is abundant and various.

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Ap. Am. Cyc., **11.** 693, 696.
Bush's Life of Mohammed.
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Edwards's Works, **7.** 298–303.
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2. The Ottoman Power in Europe, Chap. 3.
Gibbon's Decline and Fall of the Roman Empire, Chap. 50–52.
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Seaman's Progress of Nations, V. 2, Chap. 26.
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Isaac Taylor's Fanaticism, sec. 7.
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And. R., **9**. 80.
Chr. R., **19**. 543; **28**. 161, 360.
Contemp., **50**. 876. Same, Liv. Age, **172**. 58. Same, Ecl. M., **108**. 234.
F. W. Bapt. Q., **3**. 1, 241.
Meth. R., **49**. 26 (1889).
Nat. R., **7**. 137.
No. Am., **146**. 379 (Why am I a Moslem?).
Unita. R., **32**. 131.

THE ROMAN CATHOLIC CHURCH.

280. *Has the Roman Catholic Church been, on the whole, a blessing to the world?*

The Roman Catholic Church stands for age, unity, and comprehension. It wields the authority and power of a spiritual despotism. It has behind it a long history of good and of ill, in which it has been not only the peer, but the master, of the civil power, and the representative of Christianity to millions of souls. It has had, in an extreme degree, the spirit of the world and the spirit of Christ. If some of its leaders have exhibited an unholy ambition and lust of power, many of its adherents have shown an ardent piety and a self-denying love for men.

In form, thought, and spirit more mediæval than modern, it has not been unaffected by the modern thought and

spirit. It has itself had a progress, by which it has been modified, but not revolutionized. It has still a mission of good to many who have not advanced beyond it. Does it hinder progress? Does it attempt to hold its subjects in ignorance, and in mental and moral bondage?

Its assertion of authority and maintenance of unity make it naturally inimical to entire individual liberty. But the restraint which it seeks to impose upon the individual becomes, in the prevalence of freedom, more difficult to enforce; hence it partakes of the general and growing spirit of toleration.

In like manner, its supremacy over the civil power it has lost never to regain. Its influence, indeed, is not small, and by some is thought to be threatening; but its essential harmlessness may be assumed from its comparative impotence. It has, with other bodies, its share of power in state and society, but is no longer sovereign.

In short, it is a powerful Christian body, with diverse human elements, conservative and aggressive, somewhat affected by, but not fully sharing, the spirit of the times.

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Draper's Conflict between Science and Religion, Chap. 10.
Encyc. Brit., **20.** 628.
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Guizot's Hist. of Civilization, Lect. 5, 6.
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2. Essays, **4.** 299 (Ranke's Hist. of the Popes).
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Strong's Our Country, Chap. 5.
Am. Bib. Repos., 2d S., **1.** 186–193.
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Dub. R., **24.** 31; **26.** 214 (The Rom. Cath. Ch. and European Civilization).
Nation, **5.** 229.
New Eng., **28.** 561; **29.** 101.
No. Am., **76.** 148–166.
Our Day, **5.** 41, 369, 449.

JESUITISM.

281. *Has Jesuitism been a greater evil than good?*

For a knowledge of Jesuitism in its character and influence it must be studied in its origin, in its constitution and discipline, and in its history.

Though one of the most important and influential of the orders of the Catholic Church, it is essentially different from any other. So distinct is it in itself that, though a part of Catholicism, it seems to be rather a powerful ally. No other agency in modern times has contributed so much to the support and strengthening of Catholicism. It is a great missionary order, whose aim is the conversion, by teaching and preaching, of heathen and Protestants. Hence its

chief work is to be sought in its missions and schools, which are numerous and wide-spread, and in the prosecution of which its members have shown an ardent zeal and a tireless energy.

Jesuitism constitutes the most effective effort of what may be called the Counter-Reformation; by which the encroachments of the Protestant Reformation on Catholicism were successfully resisted, and its great losses were retrieved by large gains in other lands. It is Loyola against Luther.

Considered in its organization and working, the order of Jesuits must be regarded as embodying, in an extreme form, the Catholic principle of absolutism. If the Catholic Church is a spiritual despotism in principle, this order, in respect to its own members, is a spiritual despotism in fact. Its requirement is absolute submission and obedience to superiors. The Reformation proclaimed for every individual liberty of reason and of conscience; Jesuitism exacts of all who voluntarily assume its vows a submission more absolute than had ever been yielded by man to his fellow, the submission not only of will, but even of feeling and of thought. Hence of the perfection of organization and of the strictness and thoroughness of discipline, with such efficiency as these give, Jesuitism presents an instructive study. The end effected by such an organization, even if it be on the whole good, cannot compensate for the loss of individuality.

The charges brought against the ethical principles and practice of the Jesuits, so far as sustained by evidence, should be given due weight; yet they cannot fairly be considered as making bad their whole character and work. By all the facts concerning them, for and against, let them be impartially judged.

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Am. J. Educ., **5.** 213; **6.** 615; **14.** 455; **27.** 165.
Am. Presb. R., **6.** 559.
Bib. Sac., **26.** 576.
Brit. Q., **13.** 497.
Chr. R., **6.** 165. Same, Liv. Age, **11.** 276.
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Chr. Union, **41.** 45 (Jan. 9, 1890), Mod. Jesuitism.
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Internat. R., **9.** 499; **14.** 49.
Liv. Age, **145.** 317.
Nat. Q., **3.** 31; **15.** 346.
No. Am., **59.** 412. Putnam, **8.** 312.
Quar., **137.** 283; **138.** 57. Retros., **9.** 39, 370.

PROTESTANT SECTS.

282. *Has the division of Protestant Christians into sects been, on the whole, injurious to the interests of true religion?*

283. *Is Christian union to become organized?*

In the discussion of this subject three things respecting the Church claim particular attention: unity, diversity, and liberty. These are not necessarily contradictory, but may exist in harmony. Unity and liberty are primary; diversity is inevitable, but secondary and subordinate. Liberty is the inalienable right of the individual; while true unity is the voluntary agreement of many individuals for the good of each and of all. Hence liberty is first, but unity is necessary in order to its maintenance. Liberty without unity is anarchy; while unity without liberty is despotism.

The Catholic Church, by its despotic rule, has aimed to maintain a certain external unity at the sacrifice of individual liberty. On the other hand, the gaining by Protestantism of individual liberty has involved a loss of external unity. It has unity of a sort; yet it is a unity not general, but subsisting in each of various bodies, and is therefore broken, divided, and imperfect. Yet Protestantism is, notwithstanding, an advance on Catholicism, because it has rescued liberty, with which it is on the way to a true unity.

The warring of the sects has unquestionably been unchristian, unseemly, and a hindrance to the progress of true religion; but an increase of love has resulted not only in a growing toleration, but in co-operation. It is love which must make a spiritual unity, without which no external unity can be true. Spiritual unity will show itself in some external form; yet whether a general organic unity is either practicable or desirable is a question.

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Cong. Q., **5.** 25, 161.
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Internat. R., **14.** 227.
Lit. and Theo. R., **2.** 507; **3.** 140, 311.
New Eng., **4.** 132, 532; **5.** 78; **31.** 745; **33.** 337, 554.
No. Brit., **1.** 412; **2.** 565.
Presb. Q., **5.** 654.

AMERICAN UNITARIANISM.

284. *Has the influence of American Unitarianism been favorable to Christianity?*

American Unitarianism may be considered theologically and historically. Considered theologically, the inquiry will be, in what points and how far it is a deviation from orthodoxy or Evangelical Protestantism; considered historically, the inquiry will concern its relative influence and importance as a movement of religious thought.

By orthodox writers it has been regarded as a radical divergence from the Biblical view, not only in respect to the doctrine of the Trinity and of the divinity of Christ, but of human depravity, the atonement and regeneration, all of which are held as essential to the Christian faith.

It is easier to define Unitarianism on its negative side, or in its opposition to orthodoxy, than on its positive side, or

what it really is. The difficulty of thus defining it positively is increased by the fact that it comprises all shades of belief, from a close approximation to orthodoxy to a divergency from it so wide that it retains but faint traces of the Christian faith. Thus the movement has developed these two opposite tendencies, the one toward, the other away from, the orthodox belief.

In its spirit and method Unitarianism is rational; hence it is a part of the general movement of modern thought toward a larger or more liberal view. It is, then, an attempt to liberalize Christianity, or to make it rational. That the result is really more rational than the orthodox view, those who hold the latter do not allow.

But it must be admitted that within the bounds of the orthodox bodies themselves a similar movement is going on. This internal movement is, indeed, less radical, yet it leads surely to important modifications and restatements of orthodox belief. How much this inward movement of orthodox bodies has been affected by outside movements like Unitarianism, it may be difficult to determine; but that it has been thus affected in no small degree there can be little doubt.

The force of Unitarianism is in its thought; and the value of its thought must be tested by its own instrument, the human reason. Moreover, since the Bible is the great original and authoritative source whence Christianity is drawn and on which it rests, the principles of Unitarianism must be estimated by their conformity to a rational interpretation of its truths.

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Frothingham's Boston Unitarianism.
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Channing's Works, **3.** 59, 163; **5.** 393.
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Independent, **1874**, Dec. 17, p. 1; Dec. 24, p. 4.
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Chr. Q. Spec., **5.** 64.
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Spirit Pilg., **2.** 65, 121, 177, 289, 469; **3.** 113, 393, 503; **4.** 61.

FAITH, KNOWLEDGE, AND REASON.

285. *Does faith precede and give rise to knowledge?*
286. *Is faith founded on and commensurate with reason?*

The subject of these questions is faith in its relation to knowledge and to reason. Faith, knowledge, and reason, then, are the terms which must be defined.

Faith is a term of large import, embracing, according to its application, various meanings. It is a function of the whole mind, in its knowing, feeling, and willing, and partakes of these several elements. It sees and seizes the truth; it is essential trust; it is the great motor of the soul, prompting it to large and fruitful action.

Its relation to knowledge and the reason, it is evident, involves only its intellectual aspect. As intellectual, it may be considered as a recognition and acceptance of the truth. It is not, therefore, a mere assumption of any proposition as truth. And the acceptance of the truth on authority, as in the case of the child, is but provisional, and is not proper personal faith. Faith is properly a spiritual intuition or beholding; hence its result is spiritual knowledge, or certainty.

True faith is rational, in the sense that it is in accordance with, and never contrary to, reason. It may, indeed, be the acceptance of truth not fully comprehended; but reason is the arbiter of all truth, and nothing contrary to it can stand. Yet the human reason is inadequate, in its imperfect development, to fathom or compass all the truth which it accepts, knows, and appropriates. But human faith is also as imperfect and as liable to mistake as human reason, since both alike are functions of a mind imperfect.

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Encyc. Brit., **3.** 532, Belief.
Evangelical Alliance, 1873, Proceedings, Essays, and Addresses, p. 255.
Fisher's Faith and Rationalism, pp. 13–45; also App. No. 1.
Hodge's Syst. Theol., V. 1, pp. 352–354; also, V. 3, Pt. 3, Chap. 16.
Hopkins's Strength and Beauty, Chap. 15.
McClintock and Strong's Cyc., **1.** 732, Belief; **3.** 451–452, Nat. Faith; **3.** 464, Faith and Reason.
Neander's Ch. Hist., **4.** 369–380, 427–440. See General Index, Faith and Knowledge.
Newman: 1. Oxford University Sermons, Serm. 4, 7, 10–14.
2. Grammar of Assent. Rev. in No. Am., **111.** 222.
Rogers's Reason and Faith, and Other Miscellanies (Bost., 1853), p. 339. Same, Ed. R., **90.** 293 (Am. ed., p. 155). Same, Liv. Age, **24.** 1. Same, Ecl. M., **19.** 289.
Shedd's Hist. of Chr. Doctrine, V. 1, Bk. 2, Chap. 2.
Smith's Faith and Philos., Chap. 1.
Wace's Foundation of Faith (Bampton Lect., 1879), Lect. 1.
Welch's Faith and Mod. Thought, Chap. 2. Same, Am. Presb. R. **20.** 509 (July, 1871).
Am. Bib. Repos., 3d S., **1.** 391; **4.** 315.
Bapt. Q., **5.** 42.
Bib. Sac., **26.** 268; **31.** 74; **38.** 303; **44.** 335.
Chr. Exam., **17.** 1; **59.** 157; **70.** 204; **85.** 61.
Contemp., **29.** 289 (Clifford); **30.** 42 (Wace, Ans. to Clifford).
Forum, **2.** 105, 583.
J. Spec. Philos., **17.** 45.
Nation, **30.** 430, 452.
New Eng., **40.** 432.
19th Cent., **3.** 531.
No. Am., **151.** 469.
O. and N., **2.** 547; **5.** 394.
Presb. Q., **2.** 458.
Princ., **33.** 421.
Oberlin R., **3.** 135, 145.
Princ., N. S., **2.** 511; **7.** 1.
University Q., **2.** 34.

SCEPTICISM AND PROGRESS.

287. *Has scepticism aided more than it has retarded the progress of truth?*

Scepticism may be considered as in its nature provisional. It may, therefore, be but the necessary transition from a

dead to a living faith, from a narrow dogmatism to a large faith. If, on the contrary, it be considered in itself as but the negation of faith, it must be owned that it appears not only as barren of good, but as productive of evil, and as ending in mental chaos and night.

But it may be opposed to perverted, and not to pure truth. It may be an inevitable reaction from truth which has become fossilized. If it prompt to inquiry, the inquiry may result in the discovery of new truth. If it provoke to discussion, the discussion may confirm and clarify the truth. If contrasted with credulity, as its opposite extreme, it may be seen to be the necessary antidote for superstition. In itself negative and destructive, it can in no way promote progress save by preparing the way for the positive.

It is, then, not scepticism, but faith, which actually promotes progress in truth. Must, then, truth be considered as making progress in spite of scepticism, and in its triumph over its opposition?

Aristotle's Metaphysics, trans. (Bohn's ed.), Bk 2, Chap. 1.
Lyman Beecher's Lectures on Polit. Atheism, Lect. 2, Works, V. 1.
Buchanan's Mod. Atheism, Chap. 8, p. 347.
Buckle's Hist. of Civilization, V. 1, Chap. 7. Ans., Chr. Exam., 71. 389–392.
Cairnes's Unbelief in the 18th Century.
Christlieb's Mod. Doubt and Chr. Belief, Lect. 1.
Cousin's Hist. of Mod. Philos. (N. Y., 1856), 1. 353–356.
Draper: 1. Intellectual Development of Europe, Chap. 19–26. 2. Hist. of the Conflict between Religion and Science.
A. S. Farrar's Hist. of Free Thought (Bampton Lectures for 1872), Lect. 8, p. 348 *et seq.*
Fisher's Supernatural Origin of Christianity, Ess. 1. Same, New Eng., 23. 113.
Hamilton's Lectures on Metaphysics (Bost., 1859), pp. 63–66.
Hurst's Hist. of Rationalism, Introd., and Chap. 25.
Lecky's Rationalism in Europe.
Lorimer's Isms, Serm. 10, p. 229.
McClintock and Strong's Cyc., 8. 919, Rationalism.
Mahan's Sci. of Nat. Theol. (Bost., 1867), Chap. 6.
Morell's Hist. of Mod. Philos., pp. 57–58.

Stephen's Hist. of Eng. Thought in the 18th Century, 2 vols.
Am. Bib. Repos., 2d S., 12. 131.
Blackw., 118. 113. Same, Ecl. M., 85. 416.
Chr. Exam., 25. 137.

MYSTICISM.

288. *Has Mysticism a rightful place in philosophic and religious thought?*
289. *Has Christian Mysticism exerted, on the whole, a favorable influence in the promotion of true piety?*

Mysticism serves to express a certain general tendency of the human mind, which gives rise to a variety of kindred beliefs. It is found in philosophy, but especially in religion; and in its character it is rather religious than philosophical. To scepticism it bears a relation of opposition, to pantheism of approximation; while asceticism is one of its logical and practical results.

Tending to high and refined speculation, it is dominated by an end which gives it a certain practical character. This end is the elevation of the human to the divine; the seeking of which constitutes the absorbing pursuit, its attainment the grand consummation, or realization, of the life.

Like asceticism, it is an element of Christianity. Asceticism, in its principle, is found in Christianity in its vital element of self-denial; mysticism, in its spirituality. But its spirituality is the very heart, the essence, of Christianity. This is supreme, the all in all, to which the outward must be kept subsidiary. But when, instead of this, the outward is made supreme and the spiritual secondary, so that Christianity becomes unchristian, a spiritual reaction becomes inevitable, in which is found more or less of mysticism. Thus, in its history, Christian mysticism is the heart of spiritual movements which have restored vital piety to the Church.

At the same time, it must be owned that it is liable to become extreme, one-sided, and narrow. It magnifies the

inward or subjective, to the neglect of the outward or objective. The rational is superseded by the intuitive, and reason, as the arbiter of truth, by feeling. In short, mysticism is not in itself complete, but needs to be supplemented by the outward and by the rational.

Clarke's Events and Epochs in Rel. Hist., Chap. 9.
Cousin's Hist. of Mod. Philos., trans. (N. Y., 1856), **1**. 356–360; **2**. 37–42, 69–72.
Dorner's Hist. of Prot. Theol., trans., **1**. 51; **2**. 177.
Encyc. Brit., **17**. 128.
Erdmann's Hist. of Philos., trans., V. 1, sec. 229–234, pp. 547–594; V. 2, sec. 278, pp. 99–103.
Fischer's Hist. of Mod. Philos., Descartes and his School, trans. (N. Y., 1887), pp. 102–106.
Fisher: 1. Hist. of the Chr. Ch., pp. 277–278, 495–496, 649–651.
2. Hist. of the Ref., pp. 65–67.
Fleming's Vocabulary of Philos., art. Mysticism.
Hagenbach: 1. Hist of Doctrines. See Index.
2. Hist. of the Church in the 18th and 19th Centuries. See Index.
Herrick's Some Heretics of Yesterday, Chap. 1.
Hodge's Syst. Theol., V. 1, Introd., Chap. 4.
McClintock and Strong's Cyc., **6**. 794.
Maurice's Mor. and Met. Philos., **2**. 17–30.
Milman's Hist. of Latin Christianity, **8**. 240–241, 395–408.
Morell's Hist. of Mod. Philos. (N. Y., 1856), pp. 58–59; Pt. 2, Chap. 7; Pt. 3, Chap. 9, sec. 4.
Neander's Ch. Hist., **5**. 380–412. For many other references, see Gen. Index, in separate volume.
Schaff's Hist. of the Ref., V. 1, Chap. 2, sec. 28 (Ch. Hist., V. 6).
Schaff-Herzog Encyc., **2**. 1602.
Shedd's Hist. of Chr. Doctrine, **1**. 75–81.
Strong's Syst. Theol., p. 17.
Theologia Germanica, trans. (Andover, 1860).
Trench's Med. Ch. Hist., Lect. 24.
Tulloch's Rational Theology in Eng. in the 17th Cent., V. 2, Chap. 5.
Ueberweg's Hist. of Philos. See Index.
Ullman's Reformers before the Ref., trans., V. 2, Bk. 3.
Vaughn's Hours with the Mystics, 3d ed.
Brit. Q., **32**. 497. Same, Ecl. M., **52**. 57.
Brit. Q., **60**. 297 (Am. ed., p. 159). Same, Liv. Age, **123**. 451.

Chr. Exam., **24.** 262–265; **37.** 308; **71.** 199.
Chr. R., **25.** 557.
Ed. R., **84.** 195 (Am. ed., p. 102).
Liv. Age, **51.** 738; **96.** 171; **97.** 569.
Meth. Q., **20.** 78, 277; **38.** 412.
New Eng., **5.** 348; **36.** 613.
Unita. R., **1.** 5.
Westm., **60.** 499 (Am. ed., p. 261).

IMMORTALITY.

290. *Can the immortality of the human soul be established from the light of nature?*

The universality of the faith in immortality seems to mark it as a natural instinct of the human soul. It may, perhaps, be regarded as a consciousness of the soul, implied in the consciousness of its spiritual nature. In the soul's knowledge of itself as spiritual is found the knowledge of itself as immortal.

This consciousness is confirmed by a consideration of the nature of the human spirit. Man as a spirit is rational. But his reason, in making him a subject for all objects, renders him capable of illimitable knowledge, which requires for its acquisition endless time. Reason, then, considered in its nature, capacity, and range, confers on its possessor immortality.

The same is true of the moral nature as a part of the rational nature. The moral nature endows the human soul with a dignity, elevation, and worth, together with a capability of ever increasing good and happiness, which require and imply its immortality.

It is on this natural basis of the spirituality of the soul that Christ's doctrine of immortality is founded. The kingdom of God which he sets up in human hearts is everlasting because it is spiritual; and because as spiritual it is everlasting, it is adapted to the human spirit as immortal.

But if the subject be considered a matter of logic, the rational arguments adduced in its support may seem to make it no more than probable. The certainty that any reasoned conclusion on this subject must be problematical, will be confirmed when we consider that immortality must be *a fact of the future.* But how can reasoning make known as certain a future fact? Reasoning of itself can, at the best, but make it probable. Revelation must give a certain knowledge of it; of which rational argument, coinciding with it, may be confirmatory.

Abbott's Dict. of Rel. Knowledge, p. 455.
Alger's Doctrine of a Future Life, Pt. 1, Chap. 3.
Balfour and Stewart's Unseen Universe (N. Y., 1875).
Bascom's Philos. of Religion, Chap. 7, 14.
Brooke's Christ in Mod. Life, Serm. 12–15.
Butler's Analogy, Pt. 1, Chap. 1.
Chalmers's Sermons (N. Y., 1854), V. 1, Serm. 24.
Channing's Works, 4. 169
Drew's Immateriality and Immortality of the Human Soul (Philad., 1837).
Emerson's Letters and Social Aims. Last Essay. Prose Works (Bost., 1880), 3. 371.
Fiske's Destiny of Man, Chap. 16.
Gross's Belief in Immortality on purely logical Principles.
Hadley's Essays Philolog. and Crit., p. 373.
The Hereafter. Twenty-three Answers by Clergymen in Boston Herald.
Knight's Essays in Philos (Bost., 1890), p. 283.
McClintock and Strong's Cyc., 4. 517.
MacQueary's Evolution and Christianity, Pt. 2, Chap. 9.
Martineau's Study of Religion, V. 2, Bk. 4.
Munger: 1. Freedom of Faith, Serm. 9–11.
2. Appeal to Life, p. 245.
F. W. Newman, The Soul, Chap. 6
Theo. Parker's Speeches, Addresses, and Occasional Sermons (Bost., 1852), Ser. 13.
Plato's Phædo: Jowett's trans. of Plato's Dialogues, 1. 361.
Row's Future Retribution, Chap. 4.
Schaff-Herzog Encyc., 2 1065.
Storrs's Constitution of the Human Soul. Graham Lectures (N. Y., 1857), Lect. 6.

Tucker's Light of Nature pursued, V. 1, Theology, Chap. 6.
Am. Bib. Repos., 1st S., **10.** 411; 2d S., **12.** 294.
And. R., **8.** 263; **9.** 499; **14.** 1.
Bib. Sac., **33.** 695; **41.** 44.
Brit. Q., **56.** 338 (Am. ed., p. 180). Same, Liv. Age, **115.** 515.
Cent., **8.** 67.
Chr. Q. Spec., **8.** 556
Contemp., **19.** 461. Same, Ecl. M., **78.** 535. Same, Pop. Sci. Mo., **1.** 26.
Contemp., **19.** 673, 719; **20.** 27, 371. Same, Liv. Age, **114.** 67, 707.
Forum, **8.** 98.
J. Spec. Philos., **4.** 97; **7.** (Jan.) 91–94, (July), p. 89; **9.** 27; **11.** 65, 177, 372; **17.** 154, 246; **18.** 21; **19.** 113, 172, 189, 299; **20.** 88, 310.
Meth. Q., **20.** 5.
New Eng., **14.** 115; **36.** 647; **40.** 643; **53.** 52.
O. and N., **4.** 313.
Overland, N. S., **7.** 525.
Scrib. Mo., **14.** 187.
Unita. R., **5.** 605; **30.** 513.
Westm., **120.** 409 (Am. ed., p. 194).

PROBATION AFTER DEATH.

291. *Is the hypothesis of a probation after death rational and probable?*
292. *Does human probation terminate at death?*

To relieve some of the difficulties arising from the doctrine of eternal punishment for sins committed during this life, some have conceived as an hypothesis a probation after death. This, it is evident, must be founded on the implication of the inadequacy, for certain classes, of the earthly life as a probation. Even back of this lies the implication that not only a probation, but an *adequate* probation, is a necessary condition in order to the justification of eternal punishment.

And here the question arises, what is an adequate probation, or what is necessary to make it adequate. A proba-

tion for sinners is obviously an opportunity for salvation. But this includes not merely delay of punishment, or time for repentance, but motives to lead to it, showing the nature and end of sin and the possibility and nature of salvation. Since salvation is alone by faith in Christ, it would seem to follow that, in order to obtain it, a knowledge of him is necessary. Can it, then, be said that to the millions of heathen who have never heard of Christ this life is an adequate probation? All this is on the assumption, not that we feel obliged to find some possible justification for God's not saving great multitudes of men, but rather on the assumption that he is sincerely and earnestly desirous of saving all.

It must be admitted that for this hypothesis of another probation there is no positive evidence, which might justify faith; at the best, there is no more than presumptive evidence, on which some might venture to rest the shadow of a hope for others. But there are also presumptions against it, which, to many minds, outweigh those that are for it. The teaching of the Scripture especially is decidedly against it; only a few obscure passages can be found which seem to afford it any countenance. The data are too few and uncertain to justify its belief; while the practical argument seems, on the whole, to favor but one probation.

AFFIRMATIVE.

Alger's Doctrine of a Future Life, Pt. 3, Chap. 1.
Bascom's Philos. of Religion, pp. 495–501.
Briggs's Whither, pp. 195–200, 206–211, 217–221. (Holds that if there is a probation here — which he does not admit — it should be extended to the future world.)
Dorner's System of Chr. Doctrine, trans. (Edin., 1882), V. 4, sec. 124, 153, pp. 127, 401. Same, Smyth's Dorner on the Future State, pp. 91, 147.
Farrar's Eternal Hope, p. 185.
Lange's Matthew, trans. by Schaff, pp. 228–229.
Progressive Orthodoxy, Chap. 4. Same, And. R., 4. 143.
Row's Future Retribution, Chap. 13.
Smyth's Orthodoxy of To-day, pp. 123–129, 179–187.

Whiton: 1. Is Eternal Punishment endless? pp. 86–88.
2. The Gospel of the Resurrection, pp. 75–77.
And. R., **1**. 316; **7**. 405, 461; **8**. 312; **9**. 206 (Rev. of Morris); **11**. 286 (Rev. of Love).
Chr. Union, **1890**, Mar. 13, p. 373.
Univ. Q., **47**. 35.

NEGATIVE.

Brand's Sermons from a College Pulpit, Serm. 5.
Bushnell's Sermons on Living Subjects, Serm. 11.
Love's Future Probation Examined.
Morris's Is there Salvation after Death?
Phelps's My Portfolio, pp. 62–65.
Pond's Probation (1837), Chap. 6–8.
Schaff-Herzog Encyc., **3**. 1931.
Shedd's Dogmatic Theol., **2**. 693–714.
Wright's Relation of Death to Probation.
Am. Theo. R., **3**. 93.
Bib. Sac., **39**. 751; **40**. 694; **43**. 33, 423.
Chr. R., **16**. 541.
Chr. Union, **1890**, Mar. 13, p. 374.
Cong. Q., **15**. 240–244.
Independent, **1887**, Mar. 17, pp. 14, 16.
Meth. R., **49**. 65 (Shedd).
New Eng., **29**. 400.
Presb. R., **6**. 226.

REVIVALS OF RELIGION.

293. *Are the growth and prosperity of the Christian Church best promoted by revivals of religion?*

Revivals of religion may be considered in respect to their nature, history, and results. They are extraordinary efforts to produce extraordinary results; and the character of the revival will depend on whether the efforts are legitimate and wholesome, and the results genuine and permanent.

The general history of revivals seems to show that they have been of the utmost importance in the promotion of Christianity. But since a revival is a religious excitement, there is danger lest its subsidence should become a reac-

tion. In a revival the tide of feeling runs high, and an ebb is inevitable.

The normal state of the Church is, indeed, one of activity; but it is a state of sustained and uniform, and not spasmodic activity. The aim of every church, therefore, should be to maintain, in the use of the ordinary means of grace, a continuous spiritual life and interest, which shall insure a steady and healthful growth, and shall supersede the necessity for occasional extraordinary efforts. If the church pursuing such a course shall have its "seasons of refreshing," they will be little likely to be followed by a reaction.

Where the state of religion is low, a revival is indeed an obvious and urgent necessity; but it is plain that the better way is to use means to keep religion always in its paramount place in the thought and life.

AFFIRMATIVE.

Beecher's Yale Lectures on Preaching, 2d S., Lect. 8–10.
Dorchester's Problem of Rel. Progress, Pt. 3, Chap. 1.
Edwards: 1. Narrative of Surprising Conversions.
2. Thoughts on the Revival of Religion in New England, 1740.
Both in Works, 4 vols. (N. Y.), V. 3.
Finney: 1. Lectures on Revivals, Lect. 1.
2. Autobiography.
Gibson's Year of Grace (Edin., 1860).
Hist. of Revivals of Religion in the British Isles, especially in Scotland (Edin., 1836).
Holland's Every-Day Topics, 1. 156–160, 162.
Kirk's Lectures on Revivals (Bost., 1875).
McClintock and Strong's Cyc., 8. 1075.
Porter's Revivals of Religion (N. Y. and Cin., 1877).
Schaff-Herzog Encyc., 3. 2038.
Sprague's Lectures on Revivals (N. Y., 1833).
Tracy's Great Awakening.
Tyler: 1. New England Revivals (Bost., 1846).
2. Memoir of A. Nettleton.
Watson's Life of John Wesley.
Am. Presb. Q., 7. 485.
Bib. Sac., 16. 279.

Chr. Q. Spec., **2.** 34; **5.** 20; **10.** 387.
Chr. R., **9.** 372.
Cong. Q., **11.** 34.
New Eng., **16.** 646; **38.** 34–43.
No. Brit., **33.** 486.
Quar., **107.** 148 (Am. ed., p. 79). Same, Liv. Age, **64.** 786.
Spirit Pilg., **4.** 467.

NEGATIVE.

Allen's Jonathan Edwards, 2d Period, Chap. 1–3.
Bushnell: 1. Chr. Nurture.
2. Building Eras in Religion, Chap. 5. Same, Chr. Q. Spec., **10.** 131.
Chauncy's Seasonable Thoughts on the State of Religion in New England.
Holland's Every-Day Topics, **1.** 160–162.
Bib. Sac., **34.** 334.
Chr. Exam., **4.** 464; **13.** 29; **43.** 374.
Forum, **3.** 587.
New. Eng., **38.** 43–46, 800.
Lit. and Theo. R., **2.** 494.

THE SALVATION ARMY.

294. *Is the Salvation Army calculated, by its organization and methods, to promote true Christianity among the lower classes?*

295. *Is the Salvation Army entitled to the approval, encouragement, and support of the Christian Church?*

The Salvation Army is to be considered in respect to its end, its organization, its methods, and the results it has accomplished. Its end is the salvation of the lowest classes, which the Church fails to reach. Its organization is military, with the discipline, authority, and obedience characteristic of the military rule. Its methods may be called sensational, with the intent of attracting, exciting an interest, and making an impression. Its results consist in the accession of large numbers to the army, of whom many, it is said, are reformed and elevated.

Its proposed end must be deemed good; but it must be considered in connection with the results, which show how far it is really attained. What is the actual character of the results, — how high, how genuine, how permanent? The character of the results is necessarily much affected by the means or methods used to produce them; so that whatever may be esteemed objectionable in the one will likewise appear as objectionable in the other. Yet it must not be overlooked that the clear and forcible presentation of truth is the real spiritual power which produces spiritual results.

The organization makes it a despotism; and while it gives it all the efficiency, it makes it liable also to all the objections, of such a system. In short, it is a popular religious movement, with something of good and likewise something of evil.

Ap. An. Cyc., **1883**, p. 710.
Booth's In Darkest England.
Huxley's Social Diseases and Worse Remedies (pam.).
Loomis's Mod. Cities and their Rel. Problems, pp. 159–161.
And. R., **2**. 193.
Cath. Presb., **9**. 81.
Contemp., **42**. 175 (Booth); **42**. 182, 189, 335; **49**. 55.
Harper, **82**. 897 (Farrar).
Independent, **1881**, Dec. 29, p. 14. **1882**, July 13, p. 16; Aug. 17, p. 5; Dec. 7, p. 17. **1890**, Nov. 27, p. 3.
Luth. Q., **12**. 548.
Murray, **5**. 289 (Booth).
Nation, **35**. 126, 258; **36**. 77.
New. Eng., **42**. 421.
No. Am., **151**. 510.
Presb. R., **7**. 257.
Sat. R., **67**. 81; **68**. 33, 60.

PASTORAL WORK AND PREACHING.

296. *May a Christian minister do as much good in pastoral work as by preaching?*

If preaching be considered as the great work of the Christian minister, pastoral work should be regarded rather

as co-ordinate than subordinate. It is not merely supplementary to preaching, but has an importance of its own.

Preaching is indeed, in a sense, personal; that is, in the act of listening each auditor understands and appropriates the sermon as he can and will. Still, on the preacher's part it must be more or less general, and he cannot make it personal as he can a talk with a single individual.

Moreover, if preaching is not merely in word, but in power, pastoral work is power not only in word, but in act and in life.

In his sermons the minister affects the conscience and heart as well as the intellect of his hearers; while in the more familiar intercourse of his pastoral work he wins and binds their affections. If as a preacher he seems more as the minister, distinct from and above his people, as their pastor he is more a fellow man, one of and with them. In short, the two functions go together, and neither is complete without the other.

Bedell, The Pastor.
Beecher's Yale Lect. on Preaching, V. 1, Lect. 1.
Gladden's Parish Problems, Chap. 5.
Hoppin's Office and Work of the Chr. Ministry.
McClintock and Strong's Cyc., **7.** 752; **8.** 482.
The Preacher and Pastor (And., 1845). Introd. Essay by Prof. Park: Dignity and Importance of the Preacher's Work.
Plumer's Hints and Helps in Pastoral Theol., Chap. 17, 18, 23–25.
The Pulpit Cyc. (N. Y., 1845), pp. 514, 589–611.
Shedd's Homiletics and Pastoral Theol.
Simpson's Lect. on Preaching, Lect. 1, 7, 8.
Skinner's Preaching and Hearing (N. Y., 1839), Chap. 3.
Sprague's Pastoral Sketches.
Spring's Power of the Pulpit.
Taylor's Ministry of the Word, Lect. 1, 4–6, 11, 12.
Vinet's Pastoral Theol., Pt. 3.
Chr. Exam., **45.** 427.
Chr. R., **3.** 218; **4.** 581.
Cong. Q., **6.** 365; **8. 29**; **11.** 379.
New. Eng., **12.** 604; **24.** 570.

EXTEMPORE PREACHING AND WRITTEN SERMONS.

297. *Should all preaching be extempore?*
298. *Should the written sermon be permitted to hold the place it has gained in general preaching?*

Extempore preaching and the reading of written sermons are the two most common methods of preaching; of which each has its own advantages and its own disadvantages. Preaching is properly extempore when, though the subject be well studied and the thought thoroughly elaborated, the words are left to be suggested by the occasion.

The first requisite of excellence in discourse is sound thought; and this, whatever the method of communicating it, requires for its acquisition and mastery hard and faithful study. The second requisite is clear expression, which must be gained by careful practice. Both thought and expression, it should be said, partake of the nature of the individual mind, and are proportioned to its capacity.

Now writing is an important means of study, both for the development of thought and for the cultivation of style. To the one it serves to give definiteness, to the other precision. Hence, if these alone were considered, of a written and an extempore discourse by the same person the former might be the better. But this must be modified by another consideration; for there is the born writer, who writes better than he can speak, and the born speaker, who speaks better than he can write.

But the end sought in addressing an audience is an immediate impression, and for this much depends on the delivery. Some of the chief requisites of this are self-possession, readiness, force, and power over an audience. While the delivery may seem more outward than thought and expression, it is really as much of the mind, and varies according to natural endowment. Hence it has its place in all public discourse, but is more prominent, and more free and effective, in extempore address.

In general, then, the best thought and expression we may find in the written sermon, but the most effective delivery in the extemporaneous effort. Yet it should be said that this general rule is liable to exceptions, and it is subject to modification by other considerations which we cannot here give.

J. W. Alexander's Thoughts on Preaching, pp. 140–168.
Bedell, The Pastor, pp. 300–315.
Beecher's Yale Lectures on Preaching, **1**. 211–218.
Broadus's Preparation and Delivery of Sermons, Pt. 4, Chap. 1.
Fisk's Manual of Preaching, pp. 325–329.
Hall's God's Word through Preaching, pp. 122–158.
Hervey's Chr. Rhetoric, Bk. 4, Chap. 4, 5.
Hoppin's Office and Work of the Chr. Ministry, pp. 72–89.
Humphrey's Letters to a Son in the Ministry, Let. 14.
McClintock and Strong's Cyc., **4**. 318.
Plumer's Hints and Helps in Pastoral Theol., pp. 207–211.
Simpson's Lectures on Preaching, Lect. 6.
Storrs's Preaching without Notes.
Taylor's Ministry of the Word, pp. 148–152.
Am. Presb. R., **16**. 9 (Jan., 1867).
Am. Q. Reg., **11**. 285.
Bib. Sac., **28**. 566, 707; **29**. 157, 339, 720.
Chr. Obs., **3**. 277, 343, 407, 537, 541, 608, 668, 735.
Cong. Q., **12**. 378; **14**. 383.
New. Eng., **16**. 28.
No. Am., **19**. 297.

POLITICAL PREACHING.

299. *Should political subjects be introduced into the pulpit?*
300. *Should clergymen be politicians?*

The question of preaching politics involves the prior question of what, in general, the subject of preaching should be. If it be answered, the Gospel, or Christ, then it may be inquired how much this implies. How strict, or how liberal, shall be its interpretation? Does the Gospel, for instance, imply human freedom, personal and civil? and if so, does this then come in the preacher's

province? Or are all such subjects to be considered as merely implied, and hence not to be directly handled?

The Christian minister must, indeed, keep strictly and undeviatingly to his own proper work, whatever that may be. Does politics, then, ever come within his sphere? As a citizen of a republic he may certainly have somewhat to do with politics. This is, indeed, his duty as a citizen. May he also, in any case, take part in politics as a minister? Can this ever be his duty, if not ordinarily, at least in some crisis of national affairs? Injustice and wickedness may become intrenched in government, in laws and their administration. In such a case is it not the duty of the minister publicly to rebuke the iniquity?

But manifestly he is not to be a partisan, or to take an active part in ordinary politics. Such a course would be inconsistent with the dignity and duties of his higher calling.

Strictly, then, politics does not belong to the province of the minister, save as it directly involves some important moral issue. His spiritual instinct and good sense must keep him on the one hand from rashness, on the other from timidity and timeserving.

J. W. Alexander's Thoughts on Preaching, pp. 47, 264–271.
Bedell, The Pastor, Chap. 15, pp. 252–260.
Hoppin's Office and Work of the Chr. Ministry pp. 287–288
Politics and the Pulpit, by a Minister of the Presb. Ch. (Bost., 1860).
Taylor's Ministry of the Word, pp. 295–299.
Thornton's Pulpit of the Am. Revolution (Bost., 1876).
Vinet's Homiletics (N. Y., 1878), pp. 86–87.
Am. Presb. R., 12. 122 (Jan., 1863).
F. W. Bapt. Q., 2. 310 (July, 1854).
Chr. R., 22. 177–178.
Fraser, 15. 423.
Independent, 1880, July 22, p. 7 (Chr. Politics: Farrar).
Liv. Age, 160. 573 (Christianity and Politics).
New Eng., 12. 254; 15. 135; 25. 653.
No. Am., 140. 183, 187.
Oberlin Evangelist, 18. 197 (Dec. 3, 1856).
Princ., N. S., 9. 265 (Right and Wrong in Politics).

THE PULPIT AND THE PRESS.

301. *Is the pulpit more influential than the press?*

The press in this question should be restricted to the newspaper press.

The influence, respectively, of the pulpit and of the press may be considered as extensive and intensive; the former expressing its breadth, the latter its force.

The Pulpit.

The pulpit represents and enforces, maintains and spreads Christianity. Hence its worth consists in its high function as the necessary human agency in upholding and promoting Christianity. Its message is the Gospel, and the power it wields is the power of the Gospel. The subject of its preaching is the Word of God, which it opens to the understanding, and applies to the conscience and the heart. It is God's agency for the conversion to righteousness of a world lying in wickedness, and likewise for the building up of the Church, which is the salt of the earth. Hence the power of the pulpit is co-extensive with Christendom, and is fast spreading throughout the world; while its influence is as profound and transforming as that of Christianity, of which it is the medium, and that not only on individual, but on national life and character.

Am. Almanac, 1889, p. 273.
Tenth Census of the U. S., V. 1, p. 727.
Bayne's Essays in Biog. and Criticism, 2. 322.
Phillips Brooks's Lectures on Preaching.
Bushnell's Building Eras in Religion, Chap. 6, 7.
Channing's Works, 3. 137, 257; 4. 265.
Chapin's Moral Aspects of City Life, pp. 134–140.
Evangelical Alliance, 1873. Proceedings, Essays, and Addresses, p. 392 (The Mission of the Pulpit: H. W. Beecher).
Farrar's Social and Present Day Questions (Bost.), Chap. 14.
Holland's Every-Day Topics, 1. 113–119.

Hoppin's Office and Work of the Chr. Ministry (N. Y., 1869), pp. 1–59.
Phelps's Theory of Preaching, Lect. 1, 2, 40.
Simpson's Lectures on Preaching, Lect. 1, 3, 7, 10, esp. pp. 312–314.
Spring's Power of the Pulpit.
Taylor's Ministry of the Word, Lect. 1, 4–6, 12.
Am. Presb. R., **13.** 371 (1866).
Am. Bib. Repos., 3d S., **3.** 721.
Atlan., **53.** 170–176.
Bib. Sac., **4.** 96; **29.** 698.
Chr. Exam., **29.** 19; **45.** 427; **80.** 208; **84.** 40; **86.** 245; **87.** 28.
Chr. R., **6.** 348; **27.** 118.
Fraser, **30.** 287.
Nation, **4.** 390.
New Eng., **6.** 499; **14.** 409; **17.** 632.
19th Cent., **1.** 97. Same, Liv. Age, **133.** 334.
No. Brit., **38.** 423 (Am. ed., p. 224).

The Press.

The press is the mirror of the times. It gathers up reports of men's acts, words, and thoughts, and of whatever is occurring of good and evil, and sends them all abroad as news. Thus it diffuses intelligence of all kinds, and brings the ends of the earth together. Moreover, it is the medium for the free and full discussion of all questions pertaining to human welfare; so that it is one of the most important agencies for the formation and guidance of public opinion.

The press, then, is one of the great forces of modern civilization, by which progress is promoted in the elevation of the people.

Am. Almanac, **1889**, p. 42.
Ap. Am. Cyc., **12.** 334.
Ap. An. Cyc., **1886**, p. 632.
Encyc. Brit., **17.** 412.
Chapin's Moral Aspects of City Life, pp. 122–127.
Escott's England (N. Y., 1880), pp. 574–577.
Garfield's Works, **2.** 575.
Hudson's Journalism in the U. S.
Lecky's Hist. of Eng. in the 18th Cent. (N. Y.), **3.** 248–289.

Maurice's Friendship of Books, Lect. 4.
Parton's Famous Americans, p. 259. Same, No. Am., **102.** 373 (N. Y. Herald).
Rep. of Com. of Education, **1871**, p. 553.
Am. Presb. R., **7.** 381.
Atlan., **2.** 840 (Punch); **53.** 176–180.
Bib. Sac., **29.** 401.
Blackw., **36**, 373; **85.** 96, 180.
Brit. Q., **53.** 1; **55.** 348 (Am. ed., p. 185).
Chr. R., **9.** 70.
Contemp., **49.** 652.
Cornh., **27.** 703; **28.** 715; **29.** 154, 535. Same, Liv. Age, **118.** 195; **119.** 387; **120.** 662; **121.** 579
Ed. R., **38.** 349; **57.** 239; **102.** 470 (Am. ed., p. 241).
Fortn., **42.** 17. Same, Liv. Age, **162.** 375. Same, Ecl. M., **103.** 366.
Fortn., **44.** 149. Same, Liv. Age, **166.** 643.
Fraser, **4.** 127, 310.
Nation, **6.** 129; **9.** 126; **25.** 6; **28.** 432; **31.** 59, 74, 111, 148, 198, 234, 250, 270, 303; **36.** 119; **37.** 444.
19th Cent., **12.** 347; **17.** 43. Same, Liv. Age, **164.** 259.
No. Brit., **30.** 367 (Am. ed., p. 201); **34.** 184 (Am. ed., p. 96).
Quar., **150.** 498 (Am. ed., p. 261).
Westm., **64.** 492 (Am. ed., p. 258); **74.** 193 (Am. ed., p. 103).

CREEDS.

302. *Are Church creeds promotive of the interests of Christianity?*
303. *Should public assent to a creed be made a condition of Church membership?*

Creeds are authoritative statements of belief, which serve to define truth and to guard from error. But as human, it is evident that they can be neither complete, nor final, and can have no absolute authority for any mind. Neither can they produce absolute uniformity of belief. The various creeds are as many interpretations of the Scriptures; but there will likewise be many interpretations of each creed. Truth and the individual mind are more than creeds, and will not be bound by them.

Yet they are of value according to their truth. The great historic creeds embody the important results of long discussions, and define doctrines which have been settled as fundamental, respecting which there is a general consensus of the Church.

A creed comprising certain points of belief is as necessary to a church as a constitution to a government. It gives a requisite unity and coherence, and expresses a general, voluntary agreement. If not written, it is implied. Yet the written creed, because of its definiteness, if not considered as rigid, but as flexible, is superior.

Abbott's Dict. of Rel. Knowledge, p. 233.
Bushnell's God in Christ (N. Y., 1877), pp. 79–84.
Channing's Works, **2**. 289.
Debate between Campbell and Rice (Lexington, Ky., 1844), p. 759 *et seq.*
Encyc. Brit., **6**. 558.
McClintock and Strong's Cyc., **2**. 466, 558.
Schaff's Creeds of Christendom, V. 1, Chap. 1.
Schaff-Herzog Encyc., **1**. 570.
Winer's Confessions of Christendom, trans.
Am. Bib. Repos., 3d S., **1**. 577.
Am. Presb. R., **16**. 605.
And. R., **11**. 63.
Bib. Sac., **29**. 538; **42**. 121.
Chr. Exam., **2**. 364.
Cong. Q., **4**. 179; **5**. 206; **8**. 382; **11**. 28; **19**. 249, 261 (The last, Creeds and Church Membership).
Contemp., **20**. 327; **21**. 283, 372; **28**. 836 (Schaff).
Nation, **30**. 413.
New Eng., **4**. 265; **32**. 670 (Doctrinal Creeds as Tests of Church Membership).
No. Am., **136**. 101.
Westm., **76**. 207 (Am. ed., p. 113).

MOSES AND DAVID.

304. *Was Moses greater than David?*

Moses and David are two of the most conspicuous characters of the Old Testament. Both are associated

with Christ. If Christ was like Moses as the great prophet, he was the son of David.

They are each to be considered in their individual character and genius, or in what they were in themselves; and likewise in their public or official character, or their relation to the nation and their importance to its history. These two characters, their personal and official, are in each inseparably blended.

Moses.

Moses is one of the grandest figures of history. There is about him a majesty which excites admiration and awe. He is great in himself, and adds greatness to his position. He is even greater in what he is than in what he did. He was great as well in action as in thought, — a great leader and a great lawgiver. He was wise and good. In him the intellectual and the moral were united in just proportion. The Law, his lasting monument, seems embodied in himself. He was the deliverer and lawgiver of his people, their greatest prophet, and the founder of their future glory as a nation.

Bible: The Pentateuch.
Abbott's Dict. of Rel. Knowledge, p. 660.
Bowen. A Layman's Study of the Eng. Bible, Chap. 6.
Clarke's Ten Great Religions (Bost., 1871), pp. 409–421.
Cowles's Pentateuch, Chap. 12–21.
Encyc. Brit., **13.** 396–400; **16.** 860.
Ewald's Hist. of Israel, trans. (Lond., 1871), V. 2.
Geikie's Hours with the Bible, V. 2, Chap. 4–12.
Guthrie's Studies of Character from the O. T. (N. Y.), p. 107.
Jas. Hamilton's Moses the Man of God (Lond., 1876).
Ingraham's Pillar of Fire.
Josephus's Works: Antiquities of the Jews, Bk. 2–4.
Kingsley's Gospel of the Pentateuch, Serm. 9.
Kitto's Bible Illustrations, 20th Week, Tuesday.
Lange's Com. on Exodus, Gen. Introd., sec. 9.
Lord's Beacon Lights of Hist., 1st S., Jewish Heroes and Prophets, Chap. 3.
McClintock and Strong's Cyc., **6.** 677.
Maurice's Patriarchs and Lawgivers of the O. T., Serm. 8, 9.

Milman's Hist. of the Jews, Bk. 2–4.
Rawlinson's Moses: his Life and Times (Men of the Bible S.).
Schaff-Herzog Encyc., 2. 1584.
Smith: 1. O. T. Hist., Bk. 3.
2. Bible Dict., Eng. ed. (Bost., 1863), 2. 425; Am. ed., (Bost., 1883), 3. 2016.
Stanley's Hist. of the Jewish Church, Lect. 5–8.
Taylor's Moses the Lawgiver.
Chr. Exam., 21. 1.
Liv. Age, 60. 59.

DAVID.

David's greatness was also in himself. Hence it was peculiar to himself, different from that of Moses or of any other man. He was fitted for his time and his position. He was the great king of Israel, who built up his nation and made it great.

He is better known than Moses; indeed, few historical characters are more distinctly portrayed. This portrayal of his character in its lights and shades, as these appear in the achievements and vicissitudes of his eventful career, is a most interesting study.

His character must be studied, not only in the history of his life, but also in his writings; for not only was he a great warrior and administrator, but a great religious poet. In his Psalms, expressive of true piety, sincere trust in God, deep sorrow for sin, and a real love of righteousness, he not only makes himself known in his inmost spiritual life, but has perpetuated his influence on myriads of minds through all succeeding ages.

Bible: 1st and 2d Samuel, and Psalms.
Abbott's Dict. of Rel. Knowledge, p. 253.
Clarke's Ten Great Religions, pp. 421–427.
Cowles's Hebrew Hist., Chap. 7, 8.
Dean's David: his Life and Times (Men of the Bible S.).
Encyc. Brit., 6. 836; 13. 404–405.
Ewald's Hist. of Israel, trans. (Lond., 1871), V. 3.
Geikie's Hours with the Bible (N. Y.), V. 3, Chap. 6–13.
Guthrie's Studies of Character from the O. T. (N. Y.), p. 342.
Ingraham's Throne of David.

Josephus's Works: Antiquities of the Jews, Bk. 6, 7.
Kitto's Bible Illustrations, 32d Week, Friday.
Kingsley's David: Five Sermons.
Lord's Beacon Lights of Hist., 1st S., Jewish Heroes and Prophets, Chap. 6.
McClintock and Strong's Cyc., 2. 685.
McLaren's Life of David as reflected in the Psalms.
Maurice's Prophets and Kings of the O. T., Serm. 3, 4.
Milman's Hist. of the Jews, V. 1, Bk. 7.
Robinson's From Samuel to Solomon.
Schaff-Herzog Encyc., 1. 611.
Smith: 1. O. T. Hist., Chap. 20–21.
2. Bible Dict., Eng. ed. (Bost., 1863), 1. 400; Am. ed. (Bost., 1883), 1. 551.
P. Smith's Hist. of the World (N. Y., 1865), 1. 170–171.
Stanley's Hist. of the Jewish Ch., Lect. 22–25.
Taylor's David, King of Israel.

PAUL AND JOHN.

305. *Has Paul been more influential, by his labors and writings, in the development and promotion of Christianity, than John?*

Paul and John represent, respectively, two distinct, but related and harmonious types of Christianity, each especially suited to its own class of minds. In Christ both are found united in harmonious proportion, of which the larger measure would seem to be that of John. Both may be historically traced in Christian thought and experience. Protestant Christianity is predominantly Pauline; yet the Johannine type, of which the central and inspiring principle is that of the divine love as the light and the life of men, seems to be growing on the world.

PAUL.

Paul did more to systematize, organize, plant, and spread Christianity than any other single man. This was his mission; for which he was fitted by native ability, and by an inward spiritual experience.

Of an ardent temperament, his remarkable conversion transformed him from a persecuting zealot to a flaming missionary. Thenceforth he was impelled by one master passion, the love of Christ; his life had but a single aim, to live, to labor, and to suffer for his Divine Redeemer.

With a mind at once logical and intuitive, he grasped Christianity as a distinct system in its wide scope and spiritual significance, and in its relation to Judaism and to the world; and to this conception he gave, in thought and word, enduring form, which should make his name forever intimately associated with Christianity in respect to its doctrine, precept, and spiritual power.

With thought he combined a boundless activity, which produced everywhere abundant fruit. First, and most of all others, he grasped the universal nature and adaptation of Christianity; and this grand conception made him the great Apostle to the Gentiles.

Thus in thought, word, life, and character he is a typical Christian man, exercising, living and dead, an untold influence on myriads of minds.

Bible: Acts of the Apostles, and Paul's Epistles.
Abbott's Dict. of Rel. Knowledge, p. 722.
Ap. Am. Cyc., **13**. 172.
M. Arnold's St. Paul and Protestantism. Same, Cornh., **20**. 432, 598.
J. F. Clarke's Ideas of the Apostle Paul. Rev. in Lit. W. (Bost.), **15**. 162.
Conybeare and Howson's Life and Epistles of St. Paul.
Encyc. Brit., **18**. 415.
Farrar: 1. Life and Work of St. Paul.
2. Message of the Books, Chap. 8–21.
Fisher: 1. Hist of the Chr. Ch., pp. 21–30.
2. Beginnings of Christianity. See Index.
3. Discussions in Hist. and Theol., p. 487. Same, Boston Lectures, 1871: Christianity and Scepticism, Lect. 7.
Godet: 1. Com. on Romans., trans., Introd., Chap. 1.
2. Studies on the N. T. (N. Y.), p. 246.
Lord's Beacon Lights of Hist., 1st S., Jewish Heroes and Prophets, Chap. 13.

McClintock and Strong's Cyc., **7.** 788.
Macduff's Footsteps of Paul (N. Y., 1855).
Macknight's Apostolical Epistles, V. 1. Prelim. Essays, Ess. 3.
Maurice's Eccl. Hist., 1st and 2d Centuries, p. 100.
Mozley's Lectures, and other Theol. Papers, Chap. 5.
Neander's Planting and Training of the Chr. Ch., Bk. 3.
Jos. Parker's Apostolic Life, 3 vols. (N. Y., 1883).
Pressensé's Early Hist. of Christianity, trans. Apostolic Era, Bk. 1, 2.
Renan's St. Paul, trans.
Schaff's Hist. of the Chr. Ch., new ed. (N. Y., 1882), V. 1, Chap. 5, 12.
Schaff-Herzog Encyc, **3.** 1768.
Smith: 1. Bible Dict., Eng. ed. (Bost, 1863), **2.** 731; Am. ed. (Bost., 1883), **3.** 2362.
2. N. T. Hist.
Swing's Truths for To-day, Serm. 12.
Taylor's Paul the Missionary.
Am. Bib. Repos., **4.** 138.
And. R., **14.** 13.
Bib. Sac., **35.** 425.
Chr. Exam., **33.** 70; **51.** 89.
Chr. Mo. Spec., **5.** 453; **6.** 449.
Ed. R., **97.** 87 (Am. ed., p. 44).
Nat. R., **1.** 438.
No. Am., **77.** 173.
Princ., N. S., **11.** 158 (Schaff).
Quar., **156.** 158 (Am. ed., p. 89).

JOHN.

Of all the disciples John came nearest to the Master's heart, drank deepest of His spirit, became most like Him. What is this but saying that he most and best represents Christ; represents Him best in thought and word, in spirit, character, and life.

What of Christ, then, is it, which John has, most of all, seized and presented? What but love, Christ's revelation of the heart of the great Father of all? With Paul, too, love was an absorbing passion, the divine grace which made him what he was; but its effect on him was suited to the peculiar nature of his mind. The inward flame

was manifested in an earnest outward activity. On John's contemplative mind, on the contrary, this revelation of love, working more inwardly, wrought profound and lofty thought.

Here, then, is a type of Christianity dfferent from that of Paul; which, if less extensive in its influence, is deeper. Longer in maturing in the mind of John, it reached a higher plane of excellence. More inward, it is less obvious; silent, it works the more profoundly.

John's influence must, therefore, be looked for rather in thought than in action. Does his thought, spoken while alive and expressed in his writings, outweigh Paul's thought, together with the fruitful results of his more abundant labors?

Bible: Gospel and Epistles of John, and The Apocalypse.
Abbott's Dict. of Rel. Knowledge, p 521.
Boston Lectures, 1872. Christianity and Scepticism, Lect. 6.
Encyc. Brit., **10.** 830–841; **13.** 706.
Farrar: 1. Early Days of Christianity, Bk. 5.
2. Message of the Books, Chap. 55, 27–30.
Fisher's Beginnings of Christianity, Chap. 10.
Godet: 1. Com. on the Gospel of John, V. 1, Bk. 1–3, Introd.
2. Studies on the N. T. (N. Y.), p. 277.
Lange's Com. on the Gospel of John, Introd.
McClintock and Strong's Cyc., **4.** 942.
MacDonald's Life and Writings of St. John.
Maurice: 1. Gospel of John, Disc. 1.
2. Eccl. Hist., 1st and 2d Centuries, Lect. 9, 10.
3. Patriarchs and Lawgivers of the O. T., Serm. 17 (Joshua and John).
Meyer's Com. on the Gospel of John, V. 1, Introd.
Neander's Planting and Training of the Chr. Ch., Bk. 5.
Pressensé's Early Years of Christianity. Apostolic Era, Bk. 3.
Schaff's Hist. of the Chr. Ch., V. 1, Chap. 7.
Schaff-Herzog Encyc., **2.** 1188.
Sears's Fourth Gospel the Heart of Christ, Pt. 1, 4.
Smith's Bible Dict., Eng. ed. (Bost., 1863), **1.** 1103, 1111; Am. ed. (Bost., 1883), **2.** 1420, 1427.
Swing's Truths for To-day, Serm. 14.
Stanley's Sermons and Essays on the Apostolic Age, 3d ed. (1874), pp. 234–281.

Tholuck's Com. on the Gospel of John, Introd.
Trench's Life and Character of St. John the Evangelist (Lond., 1854).
Am. Bib. Repos., 2d S., 4. 299.
And. R., 4. 163.
Bapt. Q., 7. 310.
Bib. Sac., 30. 1, 237 (Luthardt).

THE PILGRIM'S PROGRESS AND THE IMITATION OF CHRIST.

306. *Has Bunyan's Pilgrim's Progress exerted as much influence as Kempis's Imitation of Christ?*

The influence of each of these celebrated books may be considered in respect both to its *extent* and its *nature*.

As to the extent, it may not be easy to strike an exact balance between them. Both have had a circulation wide and large; but that of the Imitation has existed for much the longer time, so that it would seem likely that it has reached more minds.

The discussion will turn chiefly on those distinguishing characteristics which give them a perpetual charm. The extent of their influence shows a characteristic common to both, an element of universality. Both are religious, and, moreover, relate to religious experience. Yet there is a difference. The type of experience of the one is monastic and mystical, of the other Evangelical or Calvinistic. But it cannot be said that the Imitation is mystical in any narrow sense; on the contrary, it speaks to the depths of the human heart. If it is an incomplete, it is not on the whole a distorted or an untrue view of piety.

The Pilgrim's Progress owes much of its charm to its literary or artistic form. But beneath this outward form is found, as its animating spirit, a striking delineation of religious experience, in which, as in a mirror, are reflected the secret workings of many hearts.

Bunyan.

The Pilgrim's Progress.
Allibone's Dict. of Authors, **1.** 282.
Ap. Am. Cyc., **3.** 440.
Brown's Bunyan: his Life, Times, and Work, Chap. 11, 12.
Cheever's Lectures on the Pilgrim's Progress (N. Y., 1844).
Coleridge's Works, Shedd's ed. (N. Y., 1854), **5.** 252.
Encyc. Brit., 8th ed., **5.** 767–768 (Macaulay). 9th ed., **4.** 529–530. Same, Harper, **14.** 780–782. Same, Liv. Age, **53.** 301–304.
Froude's Bunyan (Eng. Men of Letters S.), Chap. 9.
Green's Hist. of the Eng. People (Harper's ed.), **3.** 401–402.
Macaulay's Essays, **2.** 250.
Macaulay's Essays, **6.** 132. Same, Ed. R., **54.** 450.
McClintock and Strong's Cyc., **1.** 919.
Philip's Life and Times of Bunyan, Chap. 44, 47.
Schaff-Herzog Encyc., **1.** 338.
Tuckerman's Eng. Prose Fiction, Chap. 4.
Whittier's Prose Works, Bost., 1880, **1.** 228; Bost., 1889, **2.** 31.
Chr. R., **19.** 243.
Ecl. R., **83.** 129. Same, Liv. Age, **33.** 153.
Macmil., **30.** 273. Same, Ecl. M., **83.** 322.
Meth. Q., **9.** 466.
No. Am., **36.** 449.
Quar., **43.** 469 (Sir W. Scott).

Kempis.

The Imitation of Christ, trans.
Ap. Am. Cyc., **9.** 786.
Encyc. Brit., 8th ed., **13.** 61; 9th ed., **14.** 33.
Kettlewell's Thomas à Kempis, 2 vols. See Index, Imitatione Christi, De.
McClintock and Strong's Cyc., **5.** 33.
Milman's Hist. of Lat. Christianity, **8.** 297–301.
Schaff-Herzog Encyc., **2.** 1237.
Trench's Lectures on Med. Ch. Hist. (N. Y.), pp. 363–364.
Ullman's Reformers before the Ref., trans., **2.** 114–162.
Wheatley, The Story of the "Imitatio Christi."
Contemp., **3.** 72–73, 89–90.
Meth. Q., **16.** 642.

LUTHER AND CALVIN.

307. *Did Luther contribute more to the promotion of the Reformation than Calvin?*

The Reformation was both one and manifold. It was one in its general character as a wide-spread religious movement, and as at once a vigorous protest against the corruptions of Catholicism, and an earnest striving after a purer Christianity. It was manifold in respect to the countries where it prevailed, the leaders who gave it direction and character, and the successive periods of its development and growth.

It received its first impulse and had its principal seat in Germany, where Luther was its leading spirit. Germany may be called its centre, whence it radiated to other countries. But the memoir of Luther's life is inseparably interwoven with the history of the German Reformation. It was he who began and carried it forward, and who was its animating spirit. Hence all histories of the Reformation begin with him, and have him for their chief subject. Endowed with extraordinary force and with a versatile genius, bold and vigorous, radical yet conservative, a ready speaker and a prolific writer, he was well fitted to be the great leader in the most important movement of modern times.

Calvin's part in the Reformation was quite different from that of Luther. When he enters upon the stage, the scene changes in respect both to place and time. The Reformation has already become an established fact. It has fully vindicated its right and power to be; but it is not yet complete. Calvin now stamps upon it the lasting impress of his great mind.

A clear and logical thinker, he formulated a system of theology which, profound and comprehensive, has won numerous adherents in many lands, and gained an influential place in religious thought. The influence of Calvin is, therefore, to be sought in his thought, for in this is his great power.

LUTHER.

Alzog's Ch. Hist., V. 3, sec. 1 (Adverse).
Ap. Am. Cyc., **10**. 726.
Bunsen's Life of Luther. Same, Encyc. Brit., 8th ed., **13**. 722.
Carlyle's Heroes and Hero Worship, Lect. 4.
J. F. Clarke's Events and Epochs in Rel. Hist., Lect. 8.
D'Aubigné's Hist. of the Ref.
Dorner's Hist. of Prot. Theol. See Index.
Encyc. Brit., **15**. 71.
Fisher's Hist. of the Ref. See Index.
Froude's Short Studies, **1**. 37.
Hallam's Introd. to the Lit. of Europe. See Index.
Hausser's Period of the Ref., Pt. 1.
Hedge's Hours with Germ. Classics, Chap. 6.
Köstlin's Life of Luther.
Lives of the Leaders of Our Church Universal, **2**. 265.
Lord's Beacon Lights of Hist., V. 3, Lect. 30.
McClintock and Strong's Cyc., **5**. 563.
Martyn's Life and Times of Luther.
Mead's Martin Luther.
Michelet's Life of Luther.
Milner's Ch. Hist., Cent. 16.
Mosheim's Eccl. Hist., Bk. 4, sec. 1.
Mozley's Essays, **1**. 321 (Unfavorable).
Ranke's Hist. of the Ref. in Germany, trans.
Robertson's Charles V. See Index.
Rogers's Reason and Faith, and Other Miscellanies (Bost., 1853), p. 90. Same, Ed. R., **82**. 93 (Am. ed., p. 50). Same, Ecl. M., **6**. **1**. Same, Liv. Age, **6**. 325.
Schaff's Germ. Ref. (Ch. Hist., V. 6). See esp. sec. 124.
Schaff-Herzog Encyc., **2**. 1363.
Scherer's Hist. of Germ. Lit., **1**. 272.
Sears's Life of Luther.
Seebohm's Era of the Prot. Ref. (Ep. of Hist. S.). See Index.
Treadwell's Luther and his Work.
Waddington's Hist. of the Ref. (Lond., 1841), esp. **3**. 353–363.
Am. Bib. Repos., **10** 293–297. Ibid., 2d S., **11**. 241; **12**. 1. Ibid., 3d S., **2**. 191.
Atlan., **52**. 805.
Chr. Exam., **43**. 98; **73**. 1.
Contemp., **44**. **1**, 183. Same, Liv. Age, **158**. 225. 579.
Ed. R., **68**. 273 (Am. ed., p. 145).
Fortn., **11**. 72.

Nation, **7.** 371; **37.** 466.
19th Cent., **15.** 652. Same, Liv. Age, **161.** 451.
No. Am., **111.** 102.

CALVIN.

Alzog's Ch. Hist., **3.** 143–155 (Adverse).
Ap. Am. Cyc., **3.** 631.
Baird's Rise of the Huguenots of France. See Index.
Bancroft's Lit. and Hist. Miscellanies, p. 405.
D'Aubigné's Hist. of the Ref. in the Time of Calvin, 8 vols.
Dorner's Hist. of Prot. Theol., V. 1, Bk. 1, Div. 3, sec. 2.
Dyer's Life of Calvin.
Encyc. Brit., **14.** 714.
Fisher's Hist. of the Ref. See Index.
Saml. W. Fisher's Sermons and Addresses, pp. 273–376. Same, Am. Presb. R., **3.** 391; **4.** 104.
Froude's Short Studies, **2.** 9 (Calvinism).
Hallam's Introd. to the Lit. of Europe. See Index.
Hardwicke's Hist. of the Church during the Ref. See Index.
Hausser's Period of the Ref., Pt. 4, Chap. 18.
Henry's Life and Times of Calvin (N. Y., 1851), 2 vols.
Herrick's Some Heretics of Yesterday, Chap. 9.
Lord's Beacon Lights of Hist., V. 3, Lect. 33.
Mackenzie's Life and Writings of Calvin (Am. ed.).
Mosheim's Eccl. Hist., Bk. 4, Cent. 16, sec. 3, Pt. 2, Chap. 1.
Renan's Studies of Rel. Hist. and Crit. (N. Y., 1864), p. 285.
Schaff's Germ. Ref. (Ch. Hist., V. 6). See Index.
Schaff-Herzog Encyc., **1.** 365.
Am. Bib. Repos., **2.** 541. Ibid., 3d S., **3.** 583–584.
Am. Presb. R., **20.** 70.
Bib. Sac., **2.** 329, 489, 710; **14.** 125; **30.** 401.
Chr. Exam., **43.** 161; **69.** 73.
Chr. Mo. Spec., **10.** 239.
Chr. Obs., **2.** 142, 279.
Chr. R., **12.** 326.
Chr. Union, **1890**, Feb. 13, p. 226. **1891**, Sept. 5, p. 447.
Ed. R., **131.** 122 (Am. ed., p. 64). Same, Liv. Age, **104.** 515.
Meth. Q., **10.** 571.
New Eng., **3.** 509; **39.** 447.
No. Brit., **13.** 85 (Am. ed., p. 46). Same, Liv. Age, **25.** 577.
Presb. Q., **4.** 254.
Quar., **88.** 520 (Am. ed., p. 277).
Spirit Pilg., **3.** 559, 615.
Westm., **70.** 1. Same, Liv. Age, **59.** 323.

WESLEY AND CALVIN.

308. *Has the influence of Wesley, in the promotion of religious thought and life, been greater than that of Calvin?*

The great religious awakening in England under the Wesleys and Whitefield was productive of the most important and far-reaching results. The organization and perpetuation of these beneficent results is due to John Wesley, through whose genius and indefatigable labors Methodism became a great spiritual power.

That Methodism has a mission is attested by its success. This mission is the spread of Christianity by aggressive effort; for which it is admirably fitted by its organization and spirit, both being united as body and soul, and adapted for work.

Methodism is Wesley's monument; it is essentially what he made it. Not himself a profound and original thinker, he had an active mind, quick to seize the thoughts of others and make the most of them. But in all things he was practical, aiming at results; and his end was the highest, the salvation of men.

Calvin was above all else a thinker; hence his influence is that of high religious thought. And this influence of the solitary thinker has been far-reaching and profound, in accordance with the spiritual power of his thought. In Church and State, and in society, Calvinism has been a great power for the promotion of godliness, of true progress, and of civil and religious liberty.

WESLEY.

Ap. Am. Cyc., **11** 448; **16**. 556.
Bangs's Hist. of the M. E. Ch.
J. F. Clarke's Events and Epochs in Rel. Hist., Lect. 12.
Dodd's John Wesley a Study.
Encyc. Brit., **16**. 185 (Methodism).
Gorrie's Episcopal Methodism.

Herrick's Some Heretics of Yesterday, Chap. 12.
Holmes's Wesley Offering.
Jackson's Centenary of Wesleyan Methodism.
Johnson's Cyc., **3**. 444; **4**. 1357.
Lecky's Hist. of Eng. in the 18th Cent., V. 2, Chap. 9.
McClintock and Strong's Cyc., **6**. 151, **10**. 912.
Overton: 1. John Wesley (Eng. Rel. Leaders S.).
2. The Evangelical Revival in the 18th Cent. (Ep. of Ch. Hist. S.).
Schaff-Herzog Encyc., **3**. 2491; also, **1**. 145; **2**. 1485–1494.
Southey's Life of Wesley, and the Rise and Progress of Methodism, Curry's ed. (N. Y., 1847).
Stevens: 1. Hist. of Methodism, 3 vols.
2. Hist. of the M. E. Ch., 4 vols.
Taylor's Wesley and Methodism.
Tyerman's Life of Wesley.
Watson's Life of Wesley.
Whitehead's Life of Wesley.
Am. Bib. Repos., 2d S., **9** 388.
Atlan., **27**. 321.
Blackw., **104**. 428. Same, Liv. Age, **99**. 323.
Brit. Q., **54**. 417 (Am. ed., p. 219).
Chr. Exam., **43**. 1; **76**. 157.
Chr. Mo. Spec., **3**. 471, 530.
Contemp., **27**. 114, 171. Same, Liv. Age, **128**. 429, 451.
Contemp., **59**. 343.
Independent, **1891**, Mar. 5.
Internat. R., **11**. 320.
Lond. Q., **1**. 38. Same, Liv. Age, **40**. 339.
Meth. Q., **8**. 406, 455; **10**. 177; **15**. 329; **18**. 272; **19**. 543; **20**. 260, 624, **31**. 217, 384; **39**. 5, 205.
Nation, **15**. 12.
New Eng., **12**. 82.
19th Cent., **29**. 477.
No. Am., **75**. 226; **90**. 181.
No. Brit., **16**. 506 (Am. ed., p. 269); **32**. 159 (Am. ed., p. 86).
Quar., **24**. 1.

For references on Calvin, see under the preceding question, page 518.

CALVIN AND SERVETUS.

309. *Is Calvin's part in procuring the condemnation and death of Servetus deserving of censure?*

This question involves the general subject of religious toleration, especially in its historical aspect. This principle, so consonant with the Christian spirit and now so generally prevalent, was in the time of Calvin almost unknown. The general abhorrence of radical heresy, and the corresponding conviction that, as dangerous to society and even to government, it should be punished, was shared by Calvin, and must be taken into the account in any just estimate of his part in the condemnation of Servetus.

In the light of the present, he cannot indeed be justified, yet he should be treated with the charity which is required of him. He was by no means solely responsible for the death of Servetus; he even protested against his being burned. Yet the cruel act met then with general approval, instead of censure.

Servetus, by his general course and spirit, and by expressions which savored of blasphemy, considering the general sentiment, provoked his fate, even though it was undeserved. The facts, then, impartially considered, seem to show that Servetus was deserving of reprobation, but not of civil punishment, and that Calvin is deserving of censure, though not without palliation.

Ap. Am. Cyc., **3.** 635; **14.** 779.
D'Aubigné's Hist. of the Ref. in the Time of Calvin (N. Y.), **1.** 6; **3.** 84–87, 197.
Draper: 1. Intellectual Development of Europe, p. 492.
2. Conflict between Religion and Sci., pp. 216, 363.
Encyc. Brit., 8th ed., **6.** 110; **20.** 59. 9th ed., **4.** 718–719; **21.** 684.
Fisher: 1. Hist. of the Ref., pp. 226–233.
2. Hist. of the Chr. Ch., pp. 326–327.
Henry's Life and Times of Calvin (N. Y., 1851), V. 2, Pt. 3, Chap. 4. 5.

Herrick's Some Heretics of Yesterday, pp. 229–233.
Lecky's Rationalism in Europe (N. Y.), **2.** 49, 52, 54, 56–57.
Mackenzie's Memoirs of Calvin, Chap. 3.
McClintock and Strong's Cyc., **2.** 40; **9.** 589.
Mosheim's Ch. Hist. See Index.
Schaff's Germ. Ref. (Ch. Hist., V. 6), pp. 62, 65–67.
Schaff-Herzog Cyc., **1.** 367–368; **3.** 2162.
Willis's Servetus and Calvin (Lond.).
Bib. Sac., **3.** 51.
Chr. Mo. Spec., **3.** 408.
Independent, **1864**, May 5, p. 2.
Pop. Sci. Mo., **12.** 91.

NEWMAN AND MAURICE.

310. *Was J. H. Newman superior in ability, character, and influence to F. D. Maurice?*

Newman and Maurice represent two distinct and opposite movements of Christian thought, which may be characterized as conservative and liberal.

As individuals both had certain general characteristics in common. Both had a definite and positive individuality, were self-centred, and capable of thinking for themselves, and so for others; both were men of learning, of wide information, and of comprehensive thought; both were possessed of a character of rare sincerity, purity, and elevation; both, in thought and feeling, in purpose and life, were devoted Christian men, and exercised an eminently Christian influence. Notwithstanding this they pursued paths which, leading in the same general direction, were widely divergent; but the divergence was rather in thought than in character and life. Who shall say that each was not true to himself, living out what was in him, and fulfilling his mission?

Newman, the more striking figure of the two, notwithstanding his change of religion, commands the respect and admiration of all classes. The progress of his thought led him to take the Catholic view of Christianity, considered

in its continuous historic development and comprehensive unity. This view excludes its modern phase, begun in the Reformation.

Maurice, on the other hand, presents in his writings modern Christianity in its broad view. Christ as the manifestation of the Father is the sure rock on which he builds; hence his system is profoundly Christian. But his Christ is for the world; hence from Him as the centre He reaches out, with generous warmth, to all human thought and life.

Both are deeply religious, each according to his own thought. The types are various, representing different classes of minds.

NEWMAN.

Letters and Corresp. during his Life in the Eng. Ch., ed. by Anne Mozley, 2 vols. Apologia pro Vita Sua.
Allibone's Dict. of Authors, **2.** 1413.
Ap. Am. Cyc., **12.** 314.
Ap. An. Cyc., **1890**, p. 605.
Farrar's Social and Present Day Questions (Bost.), Chap. 21.
Froude's Short Studies (N. Y.), **2.** 86; **4.** 151–235.
Hutton's John Henry Newman. Rel. Leaders (Bost.).
Jennings's Cardinal Newman: the Story of his Life.
Jos. Jacobs's Essays and Reviews.
McCarthy's Hist. of Our Own Times (N. Y.), **1.** 139–146.
Martineau's Essays (Bost.), **1.** 340. Same, Nat. R., **3.** 449.
Mozley's Reminiscences. See Table of Contents.
Shairp's Aspects of Poetry, Chap. 15.
Tulloch's Rel. Thought in Britain during the 19th Cent., Lect. 3.
And. R., **4.** 97; **12.** 68; **14.** 292.
Blackw., 108–285. Same, Liv. Age, **107.** 131.
Chr. Exam., **79.** 343.
Chr Union, **1890**, Aug. 21, pp. 229, 231; Oct. 30, p. 562.
Contemp., **45.** 642. Same, Liv. Age, **161.** 579. Same, Ecl. M., **103.** 32.
Contemp., **49.** 327. Same, Liv. Age, **169.** 95. Same, Ecl. M., **106.** 721.
Contemp., **58.** 313.
Ed. R., **132.** 385 (Am. ed., p. 195).
Fortn., **32.** 1. Same, Liv. Age, **142.** 541.
Fortn., **54.** 418. Same. Liv. Age, **187.** 3.
Independent, **1890**, Aug. 21, p. 10.

Lit. W. (Bost.), **22.** 68.
Liv. Age, **102.** 151.
Nation, **51.** 127.
19th Cent., **28.** 563.
No. Brit., **41.** 85 (Am. ed., p. 43).
Presb. R., **4.** 139.
Quar., **116.** 528 (Am. ed., p. 273).
Univ. Q., **48.** 81, 182.
Westm., **117.** 427 (Am. ed., p. 206).

MAURICE.

Allibone's Dict. of Authors, **2.** 1248.
Ap. Am. Cyc., **11.** 289.
Ap. An. Cyc., **1872,** p. 505.
Encyc. Brit., **15.** 638.
Life of, ed. by his Son, 2 vols.
Life of Charles Kingsley. See Index.
Tulloch's Rel. Thought in Britain during the 19th Cent., Lect. 7.
And. R., **1.** 612.
Atlan., **54.** 274.
Bib. Sac., **22.** 642.
Brit. Q., **79.** 276. Same, Liv. Age, **161.** 171.
Chr. Exam., **56.** 260.
Contemp., **45.** 305. Same, Liv. Age, **161** 3.
Dial (Chicago), **5.** 29.
Ed. R., **160.** 188.
Fortn., **21.** 595.
Fortn., **41.** 263 (Farrar). Same, Liv. Age, **161.** 410. Same, Ecl. M., **102.** 736.
Lit. W. (Bost.), **15.** 143.
Macmil., **26.** 84 (Kingsley). Same, Ecl. M., **79.** 98.
Meth. Q., **15.** 26, 201 ; **46.** 372.
Nation, **39.** 94, 113.
New Eng., **44.** 1.
19th Cent., **15.** 849. Same, Liv. Age, **161.** 663.
Scrib. Mo. **4.** 529.
Spec., **57.** 341, 380, 545.
Unita. R., **35.** 118.

BEECHER AND SPURGEON.

311. *Was Beecher a greater preacher than Spurgeon?*

Preaching, it is evident, varies according to the personality of the preacher. It varies with the preacher's conception of the truth and his manner of presenting it. Beecher and Spurgeon represent two distinct types of preaching, which may be called the Liberal and the Evangelical.

BEECHER.

Beecher absorbed and expressed the progressive thought of his time. As a thinker he can be considered as neither original nor exact, yet he was fertile and suggestive. He had great facility of expression, and was a good interpreter of current thought. His mind was largely receptive, and assimilated and gave forth with equal readiness. His preaching was fresh and original, in the sense that it was the vivid expression of his own thought and feeling. It always bore the clear stamp of his own individuality, and received its character from a heart full of love for Christ and for his fellow men.

The Sermons of H. W. Beecher.
Abbott's Life of Beecher.
Biog. of, by Wm. C. Beecher and Rev. Saml. Scoville, Chap. 29.
Ap. Am. Cyc., **2**. 462.
Ap. An. Cyc., **1887**, p. 60.
Ap. Cyc. Am. Biog., **1**. 219.
Fish's Pulpit Eloquence of the 19th Cent., p. 847.
Howard's Henry Ward Beecher: a Study.
Hugh McCulloch's Men and Measures of Half a Century (N. Y., 1889). Chap. 13.
Parton's Famous Americans, p. 349. Same, Atlan., **19**. 38.
Atlan., **1**. 862.
Chr. Union, **1887**, Mar. 10, p. 3; Mar. 31, p. 8.
Chr. Union, Beecher Supplement, **1887**, Mar. 17.
Contemp., **19**. 317, 477. Same, Liv. Age, **113**. 195, 278.
Ecl. M., **74**. 755.

Independent, **1887**, Mar. 10, p. 16.
Nation, **44**. 225.
New Eng., **29**. 421.
Scrib. Mo., **4**. 751.

SPURGEON.

Spurgeon's preaching, while not less effective, was of a kind quite different from that of Beecher. The thought is of another type, suited to another class of minds. It is less broad, more strict, more theological. It is definite, and because it is less novel is more apprehensible by the common mind.

Spurgeon was as much a born speaker as Beecher, and his speaking was as much the expression of his personality. In his own province he was as fertile in thought, and he was as ready in speech. With strict fidelity he kept to his work, which was large in extent and influence, and fruitful in results.

The Sermons of C. H. Spurgeon (N. Y.)
Ellis's Charles Haddon Spurgeon.
Fish's Pulpit Eloquence of the 19th Cent., p. 604.
Gough's Sunlight and Shadow, Chap. 28.
E. Paxton Hood's Lamps, Pitchers, and Trumpets, 2 vols. in 1 (N. Y., 1872), **2**. 185.
Needham's Life and Labors of, new and rev. ed. (Bost.).
Page's C. H. Spurgeon: his Life and Ministry (N. Y., 1892).
Shindler's From the Usher's Desk to the Tabernacle Pulpit (N. Y., 1892).
Brit. Q., **26**. 210. Same, Ecl. M., **42**. 224. Same, Liv. Age, **55**. 619.
Chr. R., **22**. 296.
Contemp., **61**. 305.
Meth. Q., **18**. 523.
Nat. R., **4**. 84.
New Eng., **16**. 28.
No. Am., **86**. 275.
Rev. of Reviews, **5**. 169.

XII. MISCELLANEOUS.

REFORMER AND CONSERVATIVE.

312. *Is the Reformer of greater importance to society than the Conservative?*

The aim of the reformer is to make better; hence his work is negative, or destructive of evil, and positive, or constructive of good. The aim of the conservative, on the other hand, is the preservation of the actual as good. Hence there arises between the two an antagonism; for while to the reformer the actual is not good, to the conservative the ideal is not good.

The reformer magnifies the evil of the actual, the conservative its good; the conservative dreads and resists the destruction and innovation of the reformer, while the reformer is impatient with the stolid opposition of the conservative. The reformer is aggressive, with his face to the future; the conservative is steadfast, with his face to the past.

The conservative is the guardian and guaranty of that which exists; the reformer the herald of progress. In their growth to maturity, all things tend to conservatism. In church, state, and society conservatism is the ruling force. Nor is this an evil, but a natural and inevitable law. It is the power of all that is for self-maintenance. But in order to progress there must be reform, which is the elimination of the evil and the useless, and the perfecting of the good. In the course of providence these two elements of human nature and of human society, often but not always in conflict, work together for a common end, the conjunction and harmony of the actual with the ideal.

REFORMER.

Chapin's Philosophy of Reform.
A. J. Davis's Great Harmonia (Bost., 1852), V. 2, The Teacher, p. 73.
Emerson's Prose Works, **1.** 125, 143, 549 (Man the Reformer; Lect. on the Times; New Eng. Reformers).
Greeley's Recollections of a Busy Life, p. 497.
Holland's Every-Day Topics, **2.** 268.
McCarthy's Epoch of Reform (Epochs of Hist. S.).
Blackw., **31.** 1.
Chr. Exam., **14.** 273.
Chr. R., **11.** 426; **15.** 59.
Dial (Chicago), **5.** 135.
Ecl. R., **113.** 1. Same, Ecl. M., **52.** 337.
Ed. R., **88.** 360 (Am. ed., p. 187).
Fortn., **17.** 243.
Fraser, **9.** 314.
Nation, **20.** 74, 252.
No. Am., **33.** 154; **127.** 237

CONSERVATIVE.

Emerson's Prose Works, **1.** 161.
Martensen's Chr. Ethics, trans., sec. 146–147, pp. 452–462 (Conservatism and Progress).
Whipple's Lit. and Life, p. 322 (Stupid Conservatism and Malignant Reform).
Blackw., **94.** 419.
Chr. Exam., **79.** 211 (Radicalism and Progress).
Chr. Q. Spec., **10.** 601.
Independent, **1873**, Nov. 6, p. 1380; Nov. 13, p. 1410
Lippinc., **14.** 557.
Nation. **30.** 228, 282.
19th Cent., **8.** 724.

PAUPERISM AND ILLITERACY.

313. *Is pauperism as great an evil to society as illiteracy?*

Pauperism is the extreme of poverty which requires relief; while illiteracy may be considered as a degree of

ignorance amounting to inability to read and write. In general both imply a low state of human nature, and are often found together. The relation of the two to crime will be an interesting point of inquiry. The pecuniary burden which pauperism imposes on society, though the most obvious, is not its worst aspect. It may, indeed, be mere helplessness; but often its causes are moral and its influence injurious. Illiteracy is the bane of a republic, and general intelligence a necessary condition of successful self-government.

PAUPERISM.

Ap. Am. Cyc., **13**. 180.
Tenth Census of the U. S., **1**. 928.
Compendium of the same, Pt. 2, pp. 1666, 1675.
Behrends's Socialism and Christianity, Chap. 7, 8.
Brace's Dangerous Classes of New York.
Dugdale's The Jukes.
Encyc. Brit., **18**. 662; also, **8**. 251–253.
Holland's Every-Day Topics, **2**. 219–240.
Johnson's Cyc., **3**. 1125.
Lalor's Cyc. of Polit. Sci., **3**. 145.
Lorimer's Isms, Old and New, Chap. 15.
Atlan., **51**. 638; **53**. 771.
Chr. Exam., **12**. 116.
Independent, **1873**, Nov. 6, p. 1380.
Penn. Mo., **8**. 29; **9**. 267.
Penny M., **3**. 231.

ILLITERACY.

Behrends's Socialism and Christianity, pp. 196–199.
Brace's Dangerous Classes of New York, pp. 32–33.
Tenth Census of the U. S., **1**. 919–925.
Compendium of the same, Pt. 2, pp. 1645–1656.
Rep. of the Commiss. of Educ., **1870**, pp. 467–502; **1872**, pp. 956–963; **1880**, see Index, Illiteracy; **1881**, see Index.
Foster's Essay on the Evils of Pop. Ignorance.
S. M. Green's Crime (Philad., 1889), Art. 2, Chap. 5.
Kiddle and Schem's Cyc. of Educ., pp. 193, 449 (Crime and Education, and Illiteracy).

National Perils and Opportunities: Evangelical Alliance, (Washington, 1887,) p. 199.
Wines's State of Prisons and of Child-saving Institutions in the Civilized World. See Index, Ignorance and Illiteracy, etc.
Am. Presb. R., **12**. 580–581.

POVERTY AND WEALTH AS PRODUCTIVE OF CRIME.

314. *Is poverty more an occasion and provocation of crime than wealth?*

While neither poverty nor wealth can be a necessary cause of crime, each, in its own way, may furnish the occasion, temptation, or motive to crime. Each, in its influence, may weaken moral restraint, the one by urging, on the plea of necessity, to desperation, the other by fostering pride, independence, and luxuriousness.

In the criminal class the poor predominate over the rich, partly because they are more numerous, and partly because the crimes of the rich are committed with greater impunity. Wealth has, indeed, its necessary uses; yet examples are not wanting in history which show that a great and rapid increase of wealth is often accompanied with a corresponding moral corruption, individual and national.

POVERTY.

Brace's Dangerous Classes of New York.
Carnegie's Triumphant Democracy, p. 172.
Dugdale's The Jukes, esp. pp. 47–54, 105; also Table 12, on p. 85.
Wm. D. Morris's Crime and its Causes (Lond., 1891), Chap. 5.
Am. Presb. R., **12**. 582.
Atlan., **48**. 458–460.
Chr. Exam., **12**. 116 (Negative).
Fraser, **1**. 635.
Penn. Mo., **8**. 29.

WEALTH.

Lecky's Hist. of European Morals, 2. 250–253.
Lord's Old Roman World, pp. 402–412.
Montesquieu's Grandeur and Decadence of the Romans, Chap. 10.
Strong's Our Country, Chap. 9.
Pop. Sci. Mo., 2. 592.

CITIES.

315. *Are great cities, considered in themselves and in their influence, a greater evil than good?*

Cities are centres of trade and of various industries, of intelligence and of all human interests. In the constant intercourse and the action of mind on mind, there is produced the highest intensity of thought, feeling, and action. The city is, therefore, a hot-house for the rapid and large growth of both good and evil. Here evil is found in its worst forms, and good in its best. Thus in the city extremes meet, especially the poorest and the richest.

The city may be considered in its commercial, political, social, intellectual, moral, and religious aspects. In the concentration of all that it comprises is found its large power and influence; but the character of its power for good or evil is, it is manifest, dependent on the prevailing character of its inhabitants. The city as such is a necessity of civilization, and an index of its character and height. Here, as elsewhere, evil, though often hidden, attracts more attention, and is more written about, than good. Yet history shows that the growth of cities is accompanied by the growth of corruption.

Bryce's Am. Commonwealth, V. 1, Chap. 50–52; V. 2, Chap. 88, 89.
Carnegie's Triumphant Democracy, Chap. 3.
Tenth Census of the U. S., V. 18. Social Statistics of Cities.
Chalmers's Commercial Discourses, Disc. 6 (Dissipation of Large Cities).

Chapin's Moral Aspects of City Life (N. Y., 1854).
Lalor's Cyc. of Polit. Sci., **1**. 468.
Lieber's Civil Liberty and Self-Government, Chap. 34 (Influence of Capital Cities).
Loomis's Mod. Cities and their Religious Problems. Same, in part, And. R., **7**. 341, 475, 592; **8**. 16.
National Perils and Opportunities: Evangelical Alliance, Washington, 1887, p. 19 (The City as a Peril: Dorchester).
Problems of Am. Civilization, pp. 130–171.
Smith's Wealth of Nations, Bk. 3, Chap. 3, 4.
Strong's Our Country, Chap 10.
Vaughan's Great Cities; or Mod. Society viewed in its Relation to Intelligence, Morals, and Religion (Lond., 1843).
Atlan., **38**. 661 (Municipal Indebtedness); **52**. 84 (Municipal Extravagance).
Chr. Union, **1890**, Oct. 2, pp. 421, 425–430.
Contemp., **40**. 710 (City Life in the U. S.). Same, Ecl. M., **98**. 70.
For. Q., **19**. 338.
Forum, **2**. 539; **4**. 527; **5**. 260.
Fraser, **29**. 91, 203 (Great Cities, their Decline and Fall).
Harper, **43**. 903.
Hours at Home, **4**. 314, 506; **5**. 25, 193, 339, 481; **6**. 275, 437 (Representative Cities).
M. Am. Hist., **15**. 365.
Nation, **34**. 245, 267.
19th Cent., **14**. 798.
No. Am., **106**. 351; **128**. 21; **137**. 218; **143**. 87.
O. and N., **7**. 249.
Pop. Sci. Mo., **1**. 600; **18**. 585; **30**. 296, 520; **33**. 484.
Putnam, **5**. 254.
Scrib. Mo., **15**. 418.
Westm., **130**. 32.

COUNTRY AND CITY.

316. *Is country life preferable, on the whole, to city life?*

Human life may be said, in general, to have two factors, the person who lives it and his surroundings, — of the latter of which the country and the city furnish contrasted examples. The country gives nature; the city, man, his presence, influence, acts, and works.

The city gives a higher civilization, more and more various opportunities, more activity and enterprise, more outward stimulus of every kind. In the country, on the other hand, life goes on more slowly and steadily, with less of anxiety and strain. The countryman, if less alert and less cultivated and refined than the citizen, may also be less superficial, and more original. He is developed more by contact with nature than by contact with man, and is therefore likely to be more in himself, and to have greater weight of character. If city life is likely to become wearing and dissipated, country life may become monotonous and wearisome. In either case, it is the mind itself which makes its own life, of good or ill, out of its circumstances.

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Holland: 1. Every-Day Topics, **1.** 326, 329.
2. Ibid., **2.** 190, 202.
3. Lessons in Life, Less. 12.
Mitchell: 1. My Farm of Edgewood.
2. Rural Studies.
Smiles's Life and Labor, Chap. 8 (Town and Country Life).
Atlan., **31.** 462 (London Social Life); **52.** 713–715.
Blackw., **91.** 139; **120.** 483 (Country Life).
Chr. Union, **1889**, July 25, p. 101.
Contemp., **40.** 710 (City Life in the U. S.). Same, Ecl. M., **98.** 70.
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Cornh., **11.** 548.
Ecl. M., **79.** 204 (Social New York).
Nation, **5.** 256; **25.** 327 (City and Country).
19th Cent., **10.** 80 (Health and Physique of our City Populations).
Pop. Sci. Mo., **33.** 484 (Injurious Influences of City Life).
Quar., **158.** 400 (Country Life). Same, Liv. Age, **163.** 554.

SOLITUDE AND SOCIETY.

317. *Is solitude more favorable to mental and moral improvement than society?*

For mental and moral improvement solitude and society are alike necessary. Solitude considered in itself is negative, furnishing occasion for the mind's activity; while society is composed of positive forces, which act upon and stimulate the mind. In solitude the individual acts in and of himself; in society he acts in view of and in respect to his relations to others.

Solitude is more favorable to thought; but society excites feeling, gives occasion for speech, and leads to action. If a man would know himself, he must retire into himself; yet can he never fully know himself save in his relation to others. The inward thought is born into the world through the form of expression in words, and no man is fully conscious of himself save in his manifestation to others. Genius, from its loftiness and largeness, is solitary; and great thoughts, which work vast results, are produced in the still depths of the mind. Yet the influence of society pierces the inner solitude, and the more a man is in himself the more will he be to others.

SOLITUDE.

Alger's Genius of Solitude.
Chapin's Moral Aspects of City Life (N. Y., 1854), pp. 188–191.
Defoe's Robinson Crusoe.
Disraeli's Curiosities of Lit., **2**. 211.
Emerson's Society and Solitude, Ess. 1. Same, Atlan., **1**. 225.
Epictetus's Discourses, trans. by Long, Bk. 3, Chap. 13.
Hamerton's Intellectual Life, Pt. 9, Letters 5, 6.
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Hopkins's Strength and Beauty, Chap. 5.
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Blackw., **119**. 545. Same, Ecl. M., **87**. 88. Same, Liv. Age, **129**. 668.
Cornh., **7**. 31.

SUCCESS.

318. *Is success in life attained more by will than by good fortune?*

As personal, success is, in kind and degree, in accordance with ability and will. Ability, by adaptation and application, makes success of some sort possible; will, by concentration and persistence, makes it actual. Will wields whatever of ability there may be, making the most of it, and hence may be taken to represent the personal element of success. Yet that it cannot do this completely will be evident, if we consider that it does not necessarily include certain moral qualities, which are requisite to bring the will into harmony with the universal moral order, and are therefore necessary to a success complete and permanent.

But the human will has not only inward but outward limitations. It is neither independent nor omnipotent. Every man's will is limited by other wills and other forces. That these alien forces shall contribute to, or even that they shall not hinder, his success, is not in his absolute power to decide. Hence no man's success is entirely of his own will. How much of it is personal or of himself, and how much impersonal or dependent on favoring circumstances, it may not be possible precisely to determine.

It may be added, that treatises on success are intended to be practical, and hence are almost entirely confined to the personal element.

Adams's Secret of Success.
Arnold's Turning Points in Life.
Beecher's Lectures to Young Men, Lect. 1.
Craft's Successful Men of To-day, and what they say of Success.
Davidson's Sure to Succeed.
Emerson: 1. Conduct of Life (Prose Works, V. 2), Ess. 1, 2, Fate, Power.
2. Society and Solitude (Prose Works, V. 3), Ess. 11.
Foster's Essay on Decision of Character.
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Hinsdale's Pres. Garfield and Education, Pt. 2, Chap. 8.
Kinsley's Views on Vexed Questions, p. 231. Same, Penn Mo., 10. 413.
Munger's On the Threshold, Chap. 1, 4, 5.
Nicoll's Great Movements, and those who achieved them.
Palmer's True Success in Life.
Platt's Money (N. Y. and Lond., 1889), p. 213.
The Pursuit of Knowledge under Difficulties (Bost., 1840), 2 vols.
Seymour's Self-made Men.
Smiles: 1. Self-Help.
2. Thrift.
Walker's Sermons preached in the Chapel of Harvard College (Bost., 1884), Serm. 19, p. 286.
Cornh., **2**. 729.
Forum, **2**. 340.
Fraser, **61**. 1. Same, Liv. Age, **64**. 451.
Galaxy, **11**. 219.
Independent, **1883**, May 17, p. 4 (Crafts).
Internat. R., **5**. 778.
Liv. Age, **129**. 636.
New Eng., **11**. 46.

WAR.

319. *Have the necessary evils of war, in the history of the world, outweighed the good results it has produced?*

War is the chief subject of history, especially of ancient history. Its innumerable evils are confessedly beyond all computation or conception. Its cost in blood and treasure is immense, and it inflicts untold miseries. Notwithstanding

all this, further consideration will show that it has had a most important influence, as well for good as for evil, on human affairs. The right of a nation to be, implies its right to defend itself against aggression; hence national power includes the power to make war.

Wars have often been the final and decisive conflict between good and evil, in which good has conquered. But good results have often followed from wars which, considered in themselves, seemed wholly evil.

War may be like a storm, which, though destructive, may be a necessary means of sweeping away the corruptions engendered during a period of peace.

AFFIRMATIVE.

Beckwith's Peace Manual, Pt. 1, 2.
Boyd's Eclectic Mor. Philos., pp. 320–325.
Channing's Works, 3. 29; 4. 237.
Collins, The Right Way (Bost.), Chap. 8–12.
Dymond: 1. Principles of Morality, Ess. 3, Chap. 19.
2. On War.
Robt. Hall's Reflections on War (N. Y., 1833), 1. 59.
Sumner: 1. The True Grandeur of Nations, Works, 1. 5.
2. War System of the Commonwealth of Nations, Works, 2. 171.
3. Sumner on Peace and War: the two above bound together.
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Brit. Q., 73. 80 (Am. ed., p. 41).
Ecl. M., 104. 846
Putnam, 8. 157.
Von Suttner's "Ground Arms!" trans. (McClurg & Co., Chicago).

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De Quincey's Narrative Papers, 2. 191.
Harris's Civilization considered as a Science (N. Y., 1873), pp. 320–321.
Lieber's Political Ethics, V. 2, Bk. 7, Chap. 3.
Lord's Beacon Lights of Hist., 2. 366–371.
Maurice's Social Morality, Lect. 11.
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Ecl. M., 69. 178; 76. 369.
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SLAVERY AND INTEMPERANCE.

320. *Has slavery been a greater curse to mankind than intemperance?*

These are, respectively, two of the greatest evils which have cursed mankind. Both have prevailed extensively in all ages and in all lands.

Slavery is a wrong inflicted by the strong upon the weak, while intemperance is a vice for which the victim is himself responsible. The making and keeping of another a slave is one of the highest crimes, which brings great and manifold evils, not only on the hapless victims, but on the slave owners themselves, and on the country in which the wrong is permitted to exist. Intemperance is the fruitful parent of manifold crimes, of disease, of poverty, and of untold misery.

Slavery strikes at the manhood of its victim, forcibly deprives him of his inherent right to himself, and would make him absolutely subject to the irresponsible will of another, and thus degrade him to the level of the brute. But the drunkard degrades himself, makes himself a slave to appetite, dethrones reason and conscience, and becomes a brute or a demon. Thus the inward slavery of the drunkard is more complete and disastrous than that of him who is but held in outward thrall. Slavery, with all its nameless horrors, still has its mitigations; of which, in intemperance, it would be hard to find a trace.

SLAVERY.

Ap. Am. Cyc., 15. 89.
Bancroft's Hist. of the U. S., old ed., V. 1, Chap. 5; last ed., V. 1, Chap. 8.
Blair's Inquiry into the State of Slavery amongst the Romans.
Blake's Hist. of Slavery and the Slave Trade.

Brace's Gesta Christi, Chap. 5, 6, 21, 28.
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Channing's Works, V. 2.
Dymond's Principles of Morality, Ess. 3, Chap. 18.
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Encyc. Brit., **22.** 129.
Goodell . 1. Am. Slave Code.
2. Slavery and Antislavery.
Gurowski's Slavery in Hist.
Hildreth's Despotism in Am.
Lalor's Cyc. of Polit. Sci., **3.** 722.
Lecky's Hist. of European Morals, **1.** 318–324.
Lord's Old Roman World, pp. 415–417.
Sumner: 1. White Slavery in the Barbary States, Works, **1.** 383
2. Barbarism of Slavery, Works, **5.** 1.
Geo. Thompson's Lectures and Debates on Slavery.

INTEMPERANCE.

Lyman Beecher's Lectures on Intemperance, Works, V. 1.
Blair's Temperance Movement, Chap. 1–13.
Channing's Works, **2.** 299.
Clark's Select London Lectures, Lect. 6 (Gough).
Clum's Inebriety (Philad., 1888).
Dorchester's Liquor Problem in all Ages.
Everett's Orations, **1.** 366.
Gough: 1. Autobiography (1870).
2. Platform Echoes.
3. Sunlight and Shadow, Chap. 17–20.
S. M. Green's Crime (Philad., 1889), Art. 2, Chap. 4.
Gustafson's Foundation of Death.
Hargreave's Our Wasted Resources.
Hubbard's Opium Habit and Alcoholism, Chap. 25–29.
Richardson's Diseases of Mod. Life, Pt. 2, Chap. 7–9.
Strong's Our Country, Chap. 7.
Atlan, **46.** 544.
Chr. Mo. Spec., **9.** 587, 645.
Contemp., **29.** 28.
Independent, **1874**, Feb. 19, p. 5; Mar. 5, p. 16. **1881**, Nov. 3, p. 6.
19th Cent., **12.** 439.
Pop. Sci. Mo., **14.** 379; **23.** 760; **24.** 45.
Quar., **139.** 396 (Am. ed., p. 210).

DRUNKENNESS AND THE OPIUM HABIT.

321. *Is drunkenness a greater evil than the excessive use of opium?*

There can be no slavery more abject than that engendered by the habitual and excessive use either of intoxicating liquors or of opium. Drunkenness is the more open, and is doubtless more common and extensive. But the temptations to the use of opium are insidious and strong, and the habit becomes a despotic and relentless tyranny, the grasp of which the victim becomes almost powerless to break. Its effects, likewise, physical, intellectual, and moral, are so disastrous and appalling that they may well be compared with the effects of drunkenness.

The facts connected with these two habits afford the most striking illustrations of the intimate relation which exist between the body and the mind.

For remarks and references on drunkenness see the preceding question.

The Opium Habit.

Ap. Am. Cyc., **12**. 649–650.
Calkins's Opium and the Opium Appetite.
Day's Opium Habit.
De Quincey's Confessions of an Eng. Opium Eater.
Encyc. Brit., 8th ed., **16**. 518. 9th ed., **17**. 793–794.
Hubbard's Opium Habit and Alcoholism, Chap. 1–24.
Johnson's Cyc., **3**. 959.
Kane: 1. Opium Smoking. 2. Drugs that Enslave.
Meybert's Notes on the Opium Habit (pam.).
Williams's Middle Kingdom (N. Y., 1879); also rev. ed. (N. Y., 1883), V. 2, Chap. 20.
Atlan., **33**. 697.
Independent, **1881**, Dec. 8, p. 19.
Lippinc., **1**. 404.
Liv. Age, **41**. 579; **52**. 301.
Nation, **34**. 363.
No. Am., **95**. 374.
Pop. Sci. Mo., **12**. 555; **27**. 334; **33**. 663.
Scrib. Mo., **20**. 416.

CREMATION.

322. *Should cremation be substituted for earth burial?*

Earth burial has the advantage of being a general and long established custom, and has in its favor the affections and religious sentiments in a matter in which these bear sway. Cremation, on the other hand, seems to have the weight of argument, and most of the articles indicated in the references advocate it. The argument against earth burial derived from sanitary considerations seems to carry most weight; hence the actual force of this must be tested by all who would retain this as against cremation.

Whether cremation, whatever the considerations in its favor, is likely for a long time, if ever, to displace earth burial as practised in Christian countries, is a matter of grave doubt.

Ap. Am. Cyc., **3.** 452 (Burial).
Ap. An. Cyc., **1876**, p. 216.
Eassie's Cremation of the Dead (Lond., 1875).
Encyc. Brit., 8th ed., **5.** 795; **10.** 343. 9th ed., **6.** 565.
Johnson's Cyc., **2.** 372 (Funeral Rites).
Appleton, **11.** 619.
Chr Exam, **31.** 137, 281.
Contemp., **23.** 319. Same, Pop. Sci. Mo., **4.** 592.
Contemp., **23.** 477, 553; **43.** 858.
Cornh., **31.** 329. Same, Ecl. M., **84.** 522.
Cornh., **39.** 335. Same, Liv. Age, **141.** 309.
Forum, **1.** 64, 273.
Fraser, **91.** 730.
Lippinc., **13.** 593.
19th Cent., **23.** 1.
No. Am., **135.** 266; **143.** 353.
Oberlin R., **1.** 65.
O. and N., **4.** 752.
Pop. Sci. Mo., **4.** 592; **5.** 225.
Princ., N. S., **12.** 144.

ORIGIN OF LANGUAGE.

323. *Is language of merely human origin?*

Language, as the expression of thought, is the great instrument of communication between human minds. The mind wields it, puts itself into it, and thus imparts to it some degree of its own importance. Is, then, that which is in itself so human, altogether human even in its origin?

The origin of language, though of much interest, is not easy to determine; and in the absence of fact resort is had to speculation, which has resulted in various theories.

Some general considerations, at least, seem plain. Speech is a natural function of man. It is a necessity to him to express and communicate his thoughts. Is language, then, as the outward and common medium of thought, like thought itself, the sole product of the mind? Or was it given or taught, at least in some elementary form, to the first man by his Creator?

Ap. Am. Cyc., **10**. 146–148.
T. S. Bacon's Beginnings of Religion (Lond., 1887), Chap. 6.
Blair's Rhetoric, Lect. 6.
Bowen, A Layman's Study of the Eng. Bible, pp. 63–64.
Brown's Grammar of Eng. Grammars, Introd., Chap. 4.
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Marsh's Lectures on the Eng. Lang., Lect. 2.
Müller's Sci. of Lang., V. 1, Chap. 9.
Shedd's Discourses and Essays (And., 1856), p. 183. Same, Bib. Sac., **5**. 651–652.
Stewart's Elements of the Philos. of the Human Mind (Edin., 1854), **3**. 22 (Collected Works, V. 4).
Thomson's Laws of Thought, sec. 29–31.
Whitney: 1. Lang. and the Study of Lang., Lect. 11.
2. Life and Growth of Lang., Chap. 14.
3. Oriental and Linguistic Studies, Chap. 9, 10. Ibid., Chap. 12. Same, No. Am., **114**. 272.

Am. Bib. Repos., 1st S., **10.** 200-202.
Bib. Sac., **27.** 162 (Divinely taught).
Chr. R., **28.** 383 (Divinely given).
Contemp., **25.** 713 (Whitney). Same, Pop. Sci. Mo., **7.** 142.
Ed. R., **51.** 529.
Fortn., **4.** 544.
No. Am., **97.** 411; **109.** 305.
Westm., **86.** 88 (Am. ed., p. 40); **102.** 381 (Am. ed., p. 182).

WOMAN'S INTELLECT.

324. *Is the intellect of woman essentially inferior to that of man?*

It is unquestionable that the mind of woman is the human mind, as distinguished from all lower forms of mind. She has, therefore, the distinctive rational and moral faculties which pertain to man, and which fit her to be his companion.

Underlying the general likeness of human minds which makes them one are subordinate differences, which pertain to the individual, to race, and to sex. A difference of mind between man and woman, as well as a general likeness, is requisite in order to their mutual relation and adaptation. Yet this difference does not necessarily imply an inequality. In body and mind, in some respects one may be superior, and in some the other. If man is more logical, woman is more intuitive; if man has more strength and force of mind, woman has more fineness and delicacy; if man has greater profundity, woman has a higher elevation.

It must be admitted that man's intellectual qualities have thus far made him superior to woman; but in the progress of modern civilization woman's capabilities are becoming more developed and more manifest. If her development has been less than that of man, her opportunities have also been less. Will woman, then, retrieving in the future what she has failed to achieve in the past, show herself in intellect essentially equal to man?

AFFIRMATIVE.

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Liv. Age, **64.** 184; **81.** 609; **109.** 23.
Nat. R., **7.** 333. Same, Ecl. M., **46.** 1. Same, Liv. Age, **59.** 483.
No. Am., **131.** 62. Same, Woman's J., **11.** 212–213, 219, 223.
Pop. Sci. Mo., **2.** 552 (Ans. to Mill); **4.** 30 (Spencer); **20.** 184.
Pop. Sci. Mo., **20.** 577. Same, Woman's J., **13.** 78, Ans. on page 76.

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Buckle's Essays (N. Y., 1871), p. 165. Same, Fraser, **57.** 395. Same, Liv. Age, **57.** 883. Same, Ecl. M., **44.** 190.
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Spencer's Social Statics, Chap. 16, sec. 2.
Internat. R., **13.** 123.
No. Am., **132.** 79. Same, Woman's J., **12.** 6, 14, 22.
Pop. Sci. Mo., **21.** 70. Same, Woman's J., **13.** 137–138.
Westm., **84.** 352 (Am. ed., p. 166).
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65. Ought provision to be made for the representation of minorities?

66. Is further acquisition of territory by the United States desirable?
67. Is Catholicism a menace to our Republican institutions?
68. Should the Indians longer be treated as wards of the government?
69. Is there likely to be political equality between the white and colored races in the South?
70. Should the time in which a foreigner can become naturalized in this country be extended to fourteen years?
71. Should the power of pardon be in the hands of the executive?
72. Should drunkenness be considered as a mitigation of crime?
73. Should the public lands be granted in aid of railroads?
74. Is ambition a greater cause of corruption in politics than the love of money?
75. Is the social democracy which has prevailed in this country imperilled by the rise of an aristocracy of wealth?
76. Is it the interest of England to retain her colonies?
77. Would compulsory voting be practicable or desirable?

POLITICAL ECONOMY.

78. Should capital control labor?
79. Should capital and labor, as mutually dependent, be considered as on an equality?
80. Can there be an industrial as well as a political democracy?
81. Is the wages system the best for the laborer?
82. Does the laboring class have its proportionate share in the general progress?
83. Should the labor day be restricted to eight hours?
84. Should the American merchant marine be subsidized?
85. Shall we have free coinage of silver?
86. Is it expedient to tax personal property?
87. Should convict labor be allowed to compete with labor in general?
88. Should the government establish post-office savings banks?

EDUCATION.

89. Is the chief aim in education the development of the mental faculties?
90. Should the acquisition of various knowledge be considered as the chief aim of an education?
91. Should a course of instruction aim to develop all the faculties equally?

92. Should a course of instruction aim to call out and strengthen individual peculiarities of intellect and taste?
93. Should education have a practical aim?
94. Should education aim at general mental culture, without respect to any pursuit in life?
95. Would a course of general reading prove a good substitute for a course of study, when the latter is impracticable?
96. Can a course of study not supplemented by reading furnish an adequate education?
97. Do the present systems of education provide adequately for the culture of the moral nature?
98. Should public education be secular?
99. Should provision be made in the higher institutions of learning for the systematic study of the Bible?
100. Should education in public schools be restricted to the common branches?
101. Should high schools be a part of the common school system?
102. Should more attention be given in the higher institutions of learning to the English language and literature?
103. Is the study of history of greater importance than the study of literature?
104. Is literature a more important factor in the development of the mind than science?
105. Does a collegiate education contribute to one's fitness for a business life?
106. Would a collegiate education make a man a better farmer?
107. Are there too many colleges?
108. Should there be separate colleges for women?
109. Does the higher education of women tend to destroy the desire for home life?
110. Are German universities superior to English?
111. Should a university undertake the moral guidance of its students?
112. Should attendance at recitations in college classes be compulsory?
113. Should gymnastic exercise be made compulsory in colleges?
114. Should music be made elective in a college course?
115. Should manual training be compulsory in the public schools?
116. Should secret societies be permitted in colleges?
117. Should honorary degrees be conferred by colleges and universities?
118. Should poor young men who are studying for the ministry receive aid?

LITERATURE.

119. Has Grecian literature been more influential than Roman literature on modern literature and society?
120. Is modern literature superior to ancient?
121. Is the progress of civilization favorable to poetry?
122. Has literature contributed more to the progress of civilization than science?
123. Has the multiplication of books tended to make literature superior or inferior?
124. Do newspapers contribute more to general intelligence than books?
125. Does poetry exert a greater influence than fiction?
126. Do works of imagination exert a greater influence than works of instruction?
127. Is fiction as a form of literature equal to the drama?
128. Does modern fiction fill the place in literature once occupied by the drama?
129. Is satire on the whole beneficial?
130. Does an author's style do more to procure him readers than his thought?
131. Does the use of illustrations in a discourse have more influence than argument?
132. Is America likely to excel in literature?
133. Is Gibbon a greater historian than Hume?
134. Is Macaulay a greater historian than Froude?
135. Is Macaulay a better essayist than Carlyle?
136. Is George Eliot a greater novelist than George Sand?
137. Is Lowell a greater humorist than Holmes?

ART.

138. Has religion been aided more by poetry than by music?
139. Has music more influence in refining the character than literature?
140. Does classical music have more influence than popular music?
141. Should art have a larger place in a course of study for a liberal education?
142. Has music more power over men in general than oratory?

SCIENCE.

143. Does the study of natural science tend to produce a belief in materialism?

144. Is the present general tendency of science to materialism?
145. Is science of greater real importance than philosophy?
146. Has natural science contributed more to the progress of civilization than philosophy?
147. Has science had more influence on philosophy than philosophy on science?
148. Can science ever supersede metaphysics?
149. Is there greater certainty in natural science than in metaphysics?
150. Does Darwinism logically lead to Atheism?

PHILOSOPHY.

151. Has the philosophy of Plato exerted a greater influence on speculative thought than the philosophy of Aristotle?
152. Were Plato's "Ideas" objective?
153. Has Greece exerted more influence by its philosophy than by its literature?
154. Was the philosophy of Plato a preparation for Christianity?
155. Has the philosophy of Plato been a help to theology?
156. Has the philosophy of Aristotle been a help to theology?
157. Has philosophy had more influence on Christianity than Christianity on philosophy?
158. Has the scholastic philosophy been too much depreciated in modern times?
159. Is Spinoza's philosophic system obnoxious to the charge of Atheism?
160. Does the fame of Hume rest more on his philosophical than on his historical and political writings?
161. Is Comte's classification of the sciences correct?
162. Is Hegel's philosophic system pantheistic?
163. Is the Agnosticism of Spencer a truth of philosophy?
164. Has the progress of philosophic thought issued in certain definite results?
165. Are metaphysics likely ever to become obsolete?
166. Is there ground for believing some system of philosophic idealism?
167. Is materialism in some form likely to continue as a phase of philosophy?
168. Have time and space an objective reality?
169. Is the influence of the mind on the body greater than the influence of the body on the mind?
170. Are the German systems of philosophy in general more worthy of the name of philosophy than the English systems?

ETHICS.

171. Is the idea of right ultimate?
172. Is the benevolence theory a true system of ethics?
173. Is utilitarianism a true theory of ethics?
174. Is the doctrine of the simplicity of moral action true? Or, Can virtue and sin be in the mind at the same time?
175. Is happiness the true end of all sentient existence?
176. Does obligation ever transcend ability?
177. Does morality keep pace with civilization?
178. Is crime the result more of physical than of moral causes?
179. Is a man responsible for his belief?
180. Is it wrong to fish for pleasure?
181. Are public amusements in general productive of more good than evil?

RELIGION.

182. Is there a science of religion?
183. Have the ethnic religions been on the whole a benefit to the heathen world?
184. Have the ethnic religions served as a preparation for Christianity?
185. Is man naturally immortal?
186. Is the doctrine of immortality taught in the Old Testament?
187. Is Butler's argument from analogy conclusive?
188. Is Drummond's theory of natural law in the spiritual world tenable?
189. Is exact justice secured by the necessary working of natural and moral law?
190. Are natural consequences a proper and adequate recompense for moral acts, whether good or evil?
191. Is the inerrancy of the Bible essential to its Divine authority?
192. Was the Pentateuch written or compiled by Moses?
193. Does God foreknow contingent events?
194. Is selfishness the sum and essence of sin?
195. Is there conclusive evidence that miracles have occurred since the days of the Apostles?
196. Is Christ to be considered more in respect to his earthly life and teachings, than in respect to his present relation to the Church and world as glorified?
197. Has philosophizing in religion been helpful in its promotion?

198. Has the influence of modern thought on theology tended to its improvement?
199. Is there a determinable and essentially unvarying standard of orthodoxy in theological thought?
200. Does theology need reconstruction?
201. Is the so called "New Theology" more Scriptural and rational than the old?
202. Should Christian character be the sole condition of Church membership?
203. Is the Congregational Church polity more Scriptural than the Episcopal?
204. Is the Methodist Church polity on the whole to be preferred to the Congregational?
205. Has dogmatism hindered more than it has helped the progress of truth?
206. Should religious liberty be restricted by authority?
207. Is there good reason to believe that Christian missions will be the means, under God, of the conversion of all men to Christianity?
208. Have Protestant missions resulted in more good than Catholic missions?
209. Is Home Missionary work of more importance than Foreign?
210. Does faith in the carrying on of charitable enterprises preclude general or personal solicitation? Or, Should asking for contributions to benevolent enterprises be only of God in prayer?
211. Is the power of the pulpit on the wane?
212. Is logic more effective in the pulpit than exhortation?
213. Is the doctrinal in preaching of less importance than the practical?
214. Should the Law rather than the Gospel be preached to the impenitent?
215. Is fear more influential in leading men to become religious than love?
216. Does religion concern more the feelings than the understanding or intellect?
217. Is the Quietism taught in the writings of Madame Guyon and of Fénelon in accordance with a true and healthful Christian experience?
218. Is it better to meet a sceptic by argument, or by an appeal to his conscience?
219. Is Christianity the absolute and final religion, and destined to become universal?

220. Is the Christianity of the present an improvement on primitive Christianity?
221. Do the Scriptures teach the resurrection of the same body that died and was buried?
222. Does the Bible teach the doctrine of the final annihilation of the wicked?
223. Should women be licensed to preach?
224. Should church pews be rented?
225. Is the publication of a Sunday paper wrong?
226. Should railroad trains run at all on Sunday?
227. Is the Young Men's Christian Association more an ally than a rival to the Church?
228. Has the Young Men's Christian Association done more good among the young than the Y. P. S. C. E.?
229. Is Emerson shown by his writings to be rather a Pantheist than a Theist?
230. Was Chalmers a greater preacher than Guthrie?
231. Did President Edwards exert a greater influence on theological thought and religious life than President Finney?

MISCELLANEOUS.

232. Has the religious progress of the world kept pace with its intellectual progress?
233. Has the intellectual progress of the world kept pace with its material progress?
234. Does modern progress consist more in the material than in the intellectual?
235. Does the progress of modern civilization consist more in the intellectual than in the moral?
236. Has public sentiment more influence than the laws?
237. Does the law furnish greater scope for oratory than preaching?
238. Does the author exert more influence than the speaker?
239. Is oratory on the decline?
240. Has the legal profession been a blessing to the world?
241. Has the medical profession been a blessing to the world?
242. Is the medical profession of more utility to society than the profession of law?
243. Are the opportunities of the physician for doing good as many and great as those of the minister?
244. Does learning tend as much as wealth to create an aristocracy?

245. Do learning and wealth have more influence on men in general than character?
246. Does character have more influence than talent?
247. Is an active life better than a quiet and contemplative life?
248. Has the man of leisure, other things being equal, more enjoyment than the busy man?
249. Has action contributed more to human progress than thought?
250. Is wealth a greater power in the world than learning?
251. Do popular leaders, who inaugurate great reformatory and religious movements, exert more influence than great thinkers?
252. Is success in any legitimate pursuit always better than failure?
253. Is success in life commonly due more to opportunity than to ability?
254. Is more accomplished by steady effort than by enthusiasm?
255. Were the great men of ancient times superior to the great men of modern times?
256. Is talent becoming more common and great genius more rare?
257. Does the delivery count for more, in the impression made by an oration, speech, or sermon, than the thought or style?
258. Is the spoken or written form of language the more important?
259. Does brilliancy of talent, in speaking or writing, really produce a greater result than solidity?
260. Is logic more effective with men in general, in prompting to the forming and holding of opinions, than prejudice?
261. Is it better to be young than old?
262. Is it better to be rich than poor?
263. Is it better to be famous than obscure?
264. Is it better to be great than mediocre?
265. Do the pleasures of life outweigh its ills?
266. Is life, to the mass of men, worth living?
267. Is egotism always a fault?
268. Has beauty more influence on the mind than power?
269. Is personal beauty a boon to its possessor?
270. Is the influence of the mother on her children greater than that of the father?
271. Should women have the right to propose?

272. Will curiosity lead a man farther than necessity will drive him?
273. Is the order of Freemasons a benefit to society?
274. Is Homœopathy preferable to Allopathy?
275. Is our civilization perishable?
276. Is conversation more influential than letter-writing?
277 Should women be admitted to the practice of law?
278. Should all charity be organized?
279. Should the metric system be made by law uniform in the United States?
280. Has the steam-engine been a greater benefit to the world than the telegraph?
281. Has the railway done more to promote commerce and travel than the steamship?
282. Does society in France compare favorably, in respect to general morality and religion, with society in England?
283. Is it probable that the Asiatic nations will become, in civilization and religion, essentially like the Western nations?
284. Has more good than evil resulted from the prominence given in modern times, in Church, State, and society, to the individual?
285. Is pauperism more the result of untoward circumstances than of individual inefficiency?
286. Have women had more influence in the promotion of morality and religion than men?
287. Does Booth's scheme for the relief of "the submerged tenth" offer a comprehensive and practicable solution of the problem?

CYCLOPÆDIAS AND PERIODICALS REFERRED TO IN ABBREVIATED FORMS.

All the Year	All the Year Round.
Amer.	American.
Am. Bib. Repos.	American Biblical Repository.
Am. J. Educ.	American Journal of Education, Barnard's.
Am J. Sci.	American Journal of Science.
Am. Law R.	American Law Review.
Am. Natural.	American Naturalist.
Am. Presb. R.	American Presbyterian Review.
Am. Q. Reg.	American Quarterly Register.
Am. Theol. R.	American Theological Review.
Ap. Am. Cyc.	Appleton's American Cyclopædia.
Ap. An. Cyc.	Appleton's Annual Cyclopædia.
Ap. Cyc. Am. Biog.	Appleton's Cyclopædia of American Biography.
Art J.	Art Journal.
Bapt. Q.	Baptist Quarterly Review.
Bib. Sac.	Bibliotheca Sacra.
Blackw.	Blackwood's Magazine.
Brit. Q.	British Quarterly Review.
Brownson	Brownson's Quarterly Review.
Cath. Presb.	Catholic Presbyterian.
Cath. World	Catholic World.
Chamb. Cyc. of Eng. Lit.	Chambers's Cyclopædia of English Literature.
Chamb. Encyc.	Chambers's Encyclopædia.
Chamb. J.	Chambers's Journal.
Cent.	Century.
Chaut.	Chautauquan.
Chr. Exam.	Christian Examiner.
Chr. Mo. Spec.	Christian Monthly Spectator.
Chr. Obs.	Christian Observer.
Chr. Q. Spec.	Christian Quarterly Spectator.

Chr. R.	Christian Review.
Chr. Union	Christian Union.
Cong. Q.	Congregational Quarterly.
Contemp.	Contemporary Review.
Cornh.	Cornhill Magazine.
Dial (Ch.)	Dial (Chicago).
Dub. R.	Dublin Review.
Dub. Univ.	Dublin University Magazine.
Ecl. M.	Eclectic Magazine.
Ecl. R.	Eclectic Review.
Ed. R.	Edinburgh Review.
Encyc. Brit.	Encyclopædia Britannica.
Ev. Sat.	Every Saturday.
Ex. H. Lec.	Exeter Hall Lectures.
For. Q.	Foreign Quarterly Review.
Fortn.	Fortnightly Review.
Fraser	Fraser's Magazine.
F. W. Bapt. Q.	Free Will Baptist Quarterly.
Harper	Harper's Magazine.
Hunt	Hunt's Merchant's Magazine.
Independent	Independent (New York).
Internat. R.	International Review.
J. H. Univ. Studies	Johns Hopkin's University Studies in History and Political Science.
Johnson's Cyc.	Johnson's Universal Cyclopædia.
J. Spec. Philos.	Journal of Speculative Philosophy.
Kiddle and Schem's Cyc. of Educ.	Kiddle and Schem's Cyclopædia of Education.
Lalor's Cyc. of Polit. Sci.	Lalor's Cyclopædia of Political Science.
Lib. J.	Library Journal.
Lippinc.	Lippincott's Magazine.
Lit. and Theol. R.	Literary and Theological Review.
Lit. W. (Bost.)	Literary World (Boston).
Liv. Age	Littell's Living Age.
Lond. Q.	London Quarterly Review.
Luth. Q.	Lutheran Quarterly Review.
McClintock and Strong's Cyc.	McClintock and Strong's Cyclopædia of Biblical, Theological, and Ecclesiastical Literature.
Macm.	Macmillan's Magazine.
M. Am. Hist.	Magazine of American History.
Meth. Q.	Methodist Quarterly Review.
Meth. R.	Methodist Review.
Mod. R.	Modern Review.
Murray	Murray's Magazine.

Nat. M.	National Magazine.
Nat. Q.	National Quarterly Review.
Nat. R.	National Review.
New Eng.	New Englander.
N. Prince	New Princeton Review.
New York R.	New York Review.
19th Cent.	Nineteenth Century.
Niles's Reg.	Niles's Register.
No. Am.	North American Review.
No. Brit.	North British Review.
Oberlin R.	Oberlin Review.
O. and N.	Old and New.
Penn Mo.	Penn Monthly.
Penny Cyc.	Penny Cyclopædia.
Penny M.	Penny Magazine.
Polit. Sci. Q.	Political Science Quarterly.
Pop. Sci. Mo.	Popular Science Monthly.
Pop. Sci. R.	Popular Science Review.
Presb. Q.	Presbyterian Quarterly Review.
Presb. R.	Presbyterian Review.
Prince.	Princeton Review.
Prince., N. S.	Princeton Review, New Series.
Pub. Opin.	Public Opinion.
Putnam	Putnam's Monthly Magazine.
Quar.	Quarterly Review.
Q. J. Econ.	Quarterly Journal of Economics.
Rev. of Revs.	Review of Reviews.
Retros.	Retrospective Review.
Sat. R.	Saturday Review.
Schaff-Herzog Encyc.	Schaff-Herzog Encyclopædia of Biblical, Historical, Doctrinal, and Practical Theology, rev. ed.
Scrib. M.	Scribner's Magazine.
Scrib. Mo.	Scribner's Monthly.
Spec.	Spectator.
Spirit Pilg.	Spirit of the Pilgrims.
St. Paul's	St. Paul's Magazine.
Sup. Pop. Sci. Mo.	Supplement of the Popular Science Monthly.
Unita. R.	Unitarian Review.
Univ. Q.	Universalist Quarterly.
University Q.	University Quarterly.
Westm.	Westminster Review.
Woman's J.	Woman's Journal.

ABBREVIATIONS USED.

Abr.	Abridged.
Am.	America, American.
An.	Ancient, Annual.
Ans.	Answer, Answered.
And.	Andover.
App.	Appendix.
Art.	Article.
Aub.	Auburn.
Balt.	Baltimore.
Biog.	Biography.
Bk.	Book.
Bost.	Boston.
Brit.	British.
Buf.	Buffalo.
Camb.	Cambridge.
Cent.	Century.
Ch.	Church.
Chap.	Chapter.
Chr.	Christian.
Cin	Cincinnati.
Conf.	Conference.
Cong.	Congress.
Com.	Commentary.
Comp.	Compiled.
Const.	Constitution.
Democ.	Democracy.
Dict.	Dictionary.
Disc.	Discourse.
Div.	Division.
Eccl.	Ecclesiastical.
Ed.	Edition, edited.
Eng.	England, English.
Ep.	Epoch.
Esp.	Especially.
Ess.	Essay.
Eth.	Ethical.
Ex. Doc.	Executive Documents.
For.	Foreign.
Fr.	French.
Gen.	General.
Geog.	Geography, Geographical.
Germ.	German.
Gov.	Government.
Gr.	Greek.
Hist.	History, Historical.
Id.	The same.
Introd.	Introduction, Introductory.
Internat.	International.
It. or *Ital.*	Italian.
Lang.	Language.
Lat.	Latin.
Lect.	Lecture.
Lib.	Library.
Lit.	Literature, Literary.
Lond.	London.
Man.	Manual.
Med.	Mediæval.
Misc.	Miscellaneous.
Mod.	Modern.
Mor.	Moral.
Narr.	Narrative.
N. Y.	New York.
Ox.	Oxford.
p., pp.	page, pages.
Par.	Paragraph.
Pt.	Part.
Phlad.	Philadelphia.
Philos.	Philosophy, Philosophical.
Polit.	Political.
Polit. Econ.	Political Economy.
Pop.	Popular.
Pref.	Preface.
Prelim.	Preliminary.
Prep.	Preparatory.
Prot.	Protestant.
Pub.	Public.
Ref.	Reformation.

Rel. . . . Religious.
Rep. . . . Report, Representative.
Repub. . . . Republican.
Rev. . . . Revolution.
Rev. . . . Review, Reviewed.
Rev. ed. . . Revised edition.
Riv. ed. . . Riverside edition.
Rom. . . . Roman.
S. . . . . Series.
Sci. . . . Science.
Scient. . . Scientific.
Sec. . . . Section.
Sen. Doc. . Senate Documents.
Sen. Rep. . Senate Reports.
Sess. . . . Session.
Sup. . . . Supplement.
Sys. . . . Systematic.
Trans. . . Translation, Translated.
Theo. . . . Theology, Theological.
Unita. . . Unitarian.
Univ. . . Universal.
V. or *Vol.* . Volume.
Wash. . . Washington.

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